



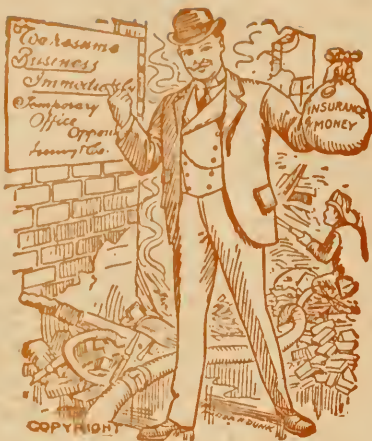
IMPROVEMENT ERA

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ORGAN OF THE PRIESTHOOD QUORUMS,
THE YOUNG MEN'S MUTUAL IMPROVEMENT
ASSOCIATIONS, AND THE SCHOOLS OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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IMPROVEMENT ERA

VOL. XVI

JANUARY, 1913

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Sphere of Y. M. M. I. A. Activities*

An Appeal to the Parents and Priesthood of the Church

BY BRIGHAM H. ROBERTS, OF THE FIRST COUNCIL OF SEVENTY AND
THE GENERAL SUPERINTENDENCY OF Y. M. M. I. A.

In order that the strangers present today may be put in proper mental attitude towards the things to be considered here, I pause in the development of my thought to say to them that in addition to the regular Church organization, the Church of Jesus Christ of Latter-day Saints has certain helps in government to take care of department work. We have a very efficient and a very splendid Sunday School establishment in the Church, to teach the youth of Zion on the Sabbath day, throughout all our wards and settlements, the principles of the gospel, and the moral law, the ethics of the gospel of Jesus Christ, and we are very proud of the success of that work. We also have Primary organizations, under the direction of our sisters, that look after the children at least part of one day of the secular days of the week. We have another organization known as the Religion Classes, this also to teach and guide the young in the first simple lessons of the gospel of Christ. And then we have our Young Men's Mutual Improvement Associations, and our Young Ladies' Mutual Improvement Associations, which have for their purpose—to describe their work briefly—the intellectual, and the moral, and the physical and spiritual development of our youth.

*An address delivered at the Salt Lake Tabernacle Sunday, Oct. 29, 1912, reported by F. W. Otterstrom.

It is in relation to the organization of the young men about which I wish to speak awhile this afternoon; to develop or to assist in the development of interest in that work, to appeal to the parents of our community, to invite their co-operation in this work. I know not how to proceed to awaken this interest, and to have you join with us in what I regard as one of the greatest works undertaken by the auxiliary organizations of the Church—I know not how to awaken your interest in that work, only by telling you what the purpose and object of that work is, to give you an idea of what we are driving at, what we hope to achieve, and then to ask you to pass judgment upon that work, as to its worthiness, and after thus presenting it, to have you make up your minds whether or not you can afford to withhold your influence in helping us to accomplish the things we have in mind. I not only wish to appeal to the fathers and mothers who are present about that work, but I also make the appeal to the priesthood of the Church, to all of the priesthood, not alone to high councils and to bishops and their counselors, but to the quorums of the priesthood as well, to the high priests, to the seventies, to the elders, that we may be brought together in sympathetic relationship to the purposes which the Improvement Associations have in mind, that there may be established a united determination that the purposes of this organization, in whose interest I speak, shall have the support of all Israel.

Fundamental Principles

It is written in most of the state constitutions of our great republic that a frequent recurrence to fundamental principles is essential to the maintenance of free institutions; and I believe that the principle is of wider application than the political sphere. I believe it is a good thing for merchants to take stock, and to know precisely the status of their business; and so with the manufacturer, so with the farmer, for the farmer should apply business principles to his pursuits. I believe it is a good thing for a church to occasionally review the ground it occupies, the sphere of its activities, to bring before its vision occasionally the high duties to be performed, the high purposes to be achieved. And so with this institution of which I am speaking, it is a good thing to go back to the beginning and find out what was aimed at in that beginning.

Fortunately that is beautifully stated for us by a man whose counsels brought the organization into existence. In 1875, when this movement among our young men began, President Young, in giving instructions to those who were to undertake the work of organization, said:

“We want you to organize yourselves into associations for mutual improvement. Let the keynote of your work be the establishment of individual testimony of the truth and magnitude of the great latter-day work, and the development of the gifts within them that have been bestowed upon them by the laying on of hands of the servants of God. Cultivate a knowledge and an application of the eternal principles of the great science of life. * * * Let the consideration of these truths and principles be the ground work and leading idea of every such association, and on this foundation of faith in God’s great latter-day work let their members build all useful knowledge, by which they may be useful in the establishment of his kingdom. Each member will find that happiness in this world mainly depends on the work he does and the way in which he does it.” [I wish you to particularly note this sentence] “Each member will find that happiness in this world mainly depends upon the work he does and the way [that is, the spirit] in which he does it.”

Wide Sphere of M. I. A. Activity

Such was the key note of this movement, and the associations have followed the lines here indicated in their efforts reasonably well. Indeed, I may say that they made their work for many years almost exclusively of a religious character. They occupied the field of formal theology in the Church. Meanwhile the institutions to which the work of formal theology more properly belongs, the quorums of the priesthood, were not sufficiently active or successful. It is true that those quorums were doing something along that line, but I presume imperceptibly to all of us these Young Men’s Mutual Improvement Associations occupied their field. In that work these associations developed a very splendid line of text books upon historical and doctrinal subjects, treatises of the gospel and of ecclesiastical history. Meanwhile, however, I believe the Spirit of the Lord moved upon the authorities of the Church to give encouragement to the development of the work in the quorums of the priesthood, until finally we were confronted at last with a demand by this priesthood for its own field of labor. The priesthood had been awakened and took possession of its

proper field of activity. The Improvement Associations, stripped of that work, halted in their progress for a moment, and some began to feel that their occupation was gone; that they had served their purpose, and there was no longer the crying need for their existence that there had been in the years that are past; and the Mutual Improvement Associations have doubtless received some check, some hindrance to their effectiveness by reason of the prevalence in some quarters, of this thought, that they are to be accounted among the things that were good in their day, but now they are no longer needed. They have filled their mission, and are now ready to pass away.

It is against that thought that I wish to level the remarks I make, and with all the strength that I can summon to the effort, I want to correct what I believe is a misapprehension upon the subject. Grant you that the field of formal theology is more properly occupied by the quorums of the priesthood, and I freely grant that, as one interested in many quorums of priesthood, in fact in all the quorums of priesthood. They should have that sphere of activity which belongs to them, and I glory in the knowledge of the fact that the said quorums are coming to their own in the Church organization. But after you grant that, what remains to these auxiliary organizations, the Young Men's Mutual Improvement Associations? Why, a world of activity, a sphere which instead of being too small is likely to develop into being too large for one organization to occupy. After the field of formal theology is closed to the Young Men's Associations, there still remains the field of general literature, of music, of art, of social culture, including polite deportment. The value of this field of labor and activity is admittedly large and important. In the field of general literature is to be included sacred literature, the Bible, the Book of Mormon, Doctrine and Covenants and the Pearl of Great Price. Because we have abandoned the field of formal theology to those who will more properly occupy it, we do not for one moment concede that we have abandoned the field of religion, the cultivation of religious sentiment and feeling, right feeling towards God, and right feeling towards, and the performance of right duties to, our fellow men. It is still within the sphere of mutual improvement to appeal to and satisfy the religious longings of the heart, and to give opportunity for the expression of

faith in God, and faith in his great latter day work. But we are not to devote ourselves exclusively to that line of work, as perhaps we have too exclusively devoted ourselves in the past. We are not called upon to narrow our field, but to broaden it; not omitting the cultivation or practice of religious feeling. The association may still teach how beautiful it is for men to live in conscious harmony with God, without which there can be no true culture, either of intellect or soul of man. The associations still occupy that field within which they may accomplish the things pointed out by President Brigham Young as desirable, when sounding the key note of this work; and, in addition, as I have said, we have music, art in all its branches, social culture and physical culture. The last a feature of our work no less important than the spiritual activities expected of the association.

The Latter-day Saints believe, thank the Lord—and that because of the light and the knowledge that he has given in modern revelations—the Latter-day Saints believe in the sacredness of the human body, as well as in the sacredness of the human spirit.

Union of the Body and Spirit Brings Fulness of Joy

In “Mormon” doctrine “man is spirit;” that is, in the last analysis of him, when you get to the real man, the being that thinks, that loves; the being who wills, who aspires; the being who feels the longing for divine association, the being who loves progress, and delights to feel the drawing influence of the great power in the world that makes for righteousness—these are the longings of the spirit, the longings of the real man. Man, then, is spirit in this view of him, and that spirit is immortal. But our revelations teach also that the elements are eternal, and that “spirit and element, inseparably connected receive a fulness of joy; and when separated man cannot receive a fulness of joy.” Hence there has been provided for man this earth life, where the spirit, the real man, as I have been describing him to you, that intelligent entity, in order to attain unto complete happiness, complete development, is dependent upon a union with the elements that form the human body, through which the spirit may act; and that spirit is ultimately to take possession of that body, and form with it an eternal and indissoluble union—a union between the spirit of man and this world’s elements, represented in his body. And this

world's elements, this thing we call body, the house that the spirit inhabits, that, too, is to become immortal, sanctified, and glorified, a part of the indestructible, resurrected, immortal man. Hence Latter-day Saints believe in the sacredness of the human body. They believe in preserving it in purity, and where it has become fallen to purify it by the processes prescribed in the gospel of Jesus Christ, until it shall become as holy and sanctified as is the spirit of redeemed man. Consequently this matter of physical culture, this matter of developing the human body to its highest possible perfection, giving these elements of which it is composed the training and the experience that shall make them responsive to the spirit of man, until the man shall be an all round man, capable of doing all that can be done by immortal intelligences united with eternal elements through which they manifest themselves in such glorious fashion as is hinted at in the attainments of some few men in this mortal state who arise from the condition of helpless infancy to a position where, developed to the majesty of a splendid manhood, they control kingdoms, empires, and give direction to the course of history—such men as a Bismarck, a Gladstone, a Disraeli, a Washington, a Jefferson, a Lincoln, an Edison, a Franklin; and the whole golden line of men who have risen to splendid achievements—all these are but a prophecy of what man may attain unto with ages countless before him in which to work out his problems and carry on the grand development begun in this life.

Latter-day Saints, then, believe in the sacredness of the human body; in caring for it, and developing it; in keeping it free from weakness, physical weakness and deterioration; from disease, and from the awful effects of intemperance, narcotics, and unchastity; they believe in making it a splendid temple, wherein a divine spirit shall live in harmony with the Spirit of the living God, the Holy Ghost, so that the strength of God may become man's strength, and man God's servant and friend and companion.

The Deseret Gymnasium

We believe in the sacredness of the whole man, and consequently we take this field of physical culture for our Young Men's Mutual Improvement activities. And let me say here—and I do

not wish to appear over-bold and certainly not sacrilegious, in any respect—but I do venture this assertion, that after this six-spired building here, on this square, and the other temples of God builded by Latter-day Saints, which for us are the holy of holies, the temples of God, but after the temples of God, I say there is no holier building erected by our hands than this other temple within shouting distance of us, which is devoted to the physical training and development of our youth, the gymnasium that the Church has established under the guiding wisdom and by the aid of the presidency of the Church.

I am very proud of that structure, the best of its kind, I understand, this side of the Mississippi river, and I really do not know where you could go to improve upon it anywhere except, perhaps, that you may find larger structures, or perhaps here and there more costly architecture; but taking into account the purposes for which it was erected, as a means to an end, I know of none that surpass this splendid gymnasium of ours, devoted to the physical culture of the youth and manhood in our midst, And it proclaims, in a way, this great belief of ours, our belief in the sacredness of the human body.

In addition to physical culture we have outdoor exercises and games and sports. The Mutual Improvement Associations are taking charge of these activities among our youth. We are directing the sports of our boys, and there is no field of activity in which the youth more need direction than in their play—wise direction, sympathetic direction. There is a hymn, I think it is called a gospel hymn, and while I do not have a very great admiration for many of the so-called gospel hymns, I have an admiration for a certain truth that one of them voices, namely—it runs like this:

“Come near me, O my Savior, I need thee in my joys,
No less than when the direst ills my happiness destroys;
For when the sun shines o’er me, and flowers strew my way,
Without thy wise and guiding hand, more easily I stray.”

We Need God in Our Pleasures

Men need God as much, aye, and more in their pleasures than in their labors, in their joys than in their sorrows; because it is in the pursuit of pleasures that men are more apt to step aside

from the path of direct righteousness than in the pursuit of duties, or of labors, in the enduring of sorrows—"I need thee in my joys!" So our youth need wise direction in their sports, and in their games; not only that they may be safeguarded from moving along lines that go in wrong directions, but also that there may be those near by of minds more matured who, as they seek Jack at play, will discover Jack. That is one of the objects that we have in Mutual Improvement activities in their relation to outdoor sports and games. We want to discover Jack. Of course, for Jack the whole object of all our outdoor sports is the fun that he gets out of the game, the joy that he feels in the contest, the glory he feels in the victory—in the baseball game, in football, or in basketball, or in whatever contest he engages.

Study of Character on the Playground

The pleasure of the thing and the joy of the victory—these things may be his whole purpose, but those who are watching and giving directions to these activities are trying, if they are doing their duty, to discover just what Jack is good for; what his aptitudes are, what his inclinations; what his powers are, what he could best engage in when it comes to the consideration of life's more serious pursuits. The directors of our field sports meanwhile are observing the development, the signs that tell of inward, yet undeveloped powers, so that these indications may be seized upon and made useful in determining the course that Jack shall be counseled to follow in relation to his vocation in life—his business, his trade, his profession.

Work and Play

And right at this point I perhaps would do well to call your attention to a new department that is being developed in our Mutual Improvement field of endeavor, the department of vocations and industries. Some of our fathers and mothers have been inclined to criticize the Associations in that they seemed anxious only to provide play for Jack. Of course we remember the old adage—"All work and no play makes Jack a dull boy;" but now it has been said, "It seems to us that you Mutual Improvement workers are providing all play, and are making no effort to pre-

pare Jack for the serious work of life." Before taking up that question, permit me to add one other thing in relation to these activities called outdoor sports and games. There is another purpose besides finding Jack, his characteristics, his aptitudes for special lines of work and the like. There is another purpose, and that is to create in him the pride of strength. There is a beautiful sentence in one of the old prophets, "Let the young man rejoice in his strength!" I have always loved it. I am glad my ears were saluted in my boyhood days with the splendid sentence, because it served, I am sure, oftentimes as a shield to me—the pride of strength! If there is one thing that a real man has pride in more than another—a real true man, or a real, manly boy—if there is any one thing above another that he prizes most, it is the consciousness of manly strength and power; the goal to which most ambitious boys and men would move. Pride in manly strength leads the boy to despise and turn away from the things which in his adolescent age would undermine his strength, bow his head and compel him, shame-faced and eyes cast down to the ground to move among his fellows a conscious weakling and a coward! Through outdoor sports, through inviting to contests of strength and of skill, we hope to infuse into the youth of Zion this pride in manly strength, physical strength, which shall feel courage and enable a man to face the duties and the responsibilities of life with his forces unimpaired, including—pardon me for saying it—no, you need not pardon me, I ask no pardon, it is proper to say it—including his duty, not only as citizen, but his duties and responsibilities as husband and father; the most solemn duties that a man can face. Well, we want to infuse that pride of strength into the youth of Zion, so that we shall have men who, while their feet may be planted on this earth, their hands may yet stretch upward into the stars of God's universe; and who may face all the races of men, and look all the problems of life squarely in the face, nothing daunted, because within them is the God-given strength that belongs to their divine nature.

Question of Vocations

Now we will take up this question of vocations. I assure you we are not confining our efforts to afford play for Jack. We

have more serious business for him than that. That is only important as it creates this pride of strength, and gives those who are watching Jack an opportunity to touch the key notes of his character, and learn his abilities, in order to give direction to his efforts—later in life—intelligent direction. So we come to this field of vocations for our youth, and I call attention to a very great neglect that we are guilty of as a community, yet I do not know that we are more guilty than other communities either, but we are neglectful, or have been neglectful of it, and that is in the matter of guiding our youth to those vocations in life for which they are best adapted. Men have tumbled into their vocation by accident, as a rule. We let circumstances crowd our youth into the vocations they follow, rather than intelligent direction based on a knowledge of their tastes and capacity.

Mind Creations Come Before Material Realizations

This matter of selecting vocations is more important than we have dreamed of. It is an old doctrine, older than the advent of the Christ even, that the occupations of men influence their characters. One of the old Greeks, referring to this matter, left on record, and it has reached our day, this very wise and noble statement:

“It can never be, me thinks, that your spirit is generous and noble while you are engaged in petty, mean employments; no more than you can be abject and mean spirited, while your actions are honorable and glorious. Whatever be the pursuits of men, their sentiments must necessarily be similar.”

I think that would be classed among the self-evident truths. The conclusion is warranted by the experience of the world. Whatever be the pursuits of men, their characters conform to those pursuits in the matter of being noble or ignoble. So long as men are dealing with small and petty things, you may be sure that imperceptibly to themselves their souls shrink to the size and character of the things with which they deal. So that it becomes indeed important that in selecting vocations for our youth, we shall encourage them to select those vocations which are of the highest order of nobility and honor to which their abilities will warrant them to aspire. I know this doctrine will suggest to your minds

some difficulties, but we will deal with these difficulties. You need not doubt but that for the bane that you can see in the principle suggested we shall find, before we get through, an antidote.

Two Examples

Let me illustrate my thought, to show you, as nearly as I may, what I have in mind. Eastward here of this block is a white palace, the Hotel Utah. It is the admiration, not only of our state, but of our whole country, so far as it is known, and it is very widely known. Now, before it was realized in steel structure and in glazed blocks; before the hand of the artist had decorated its interior, before it had been separated into its courts and corridors, and into its many commodious apartments and noble halls—before it took on the grandeur and beauty in which we now behold it, from foundation to the capstone of it, it lived in the mind of its architect. He had that splendid vision in his mind before the ground upon which the building stands was broken, in a way teaching us that things must be created spiritually before they are created temporally. A homely illustration from pioneer life in Ohio will help us a little. A pioneer farmer of the Ohio valley had just felled an enormous yellow poplar, and had cut it off at the requisite length to make a canoe. Meantime an Indian had come from the woods and stood by, watching the worker but not, apparently, interested in what the white man was doing. Finally he said to him: "What white man do?" "Well," said the pioneer, "I am making a canoe;" and then there was silence. Finally the Indian said: "Can the white man see canoe?" The pioneer, who was a rough character, turned on him and said: "Why, no, you fool, I don't expect to see it until I get it made." "Well," says the Indian, "then white man no make canoe." Even the untutored Indian understood that men have got to see things, to have visions; that they must have spiritual creations before they can have material realization of things.

Influence of Occupations

And so this Utah Hotel architect carried the splendid vision of the Hotel Utah with him. He had it in mind before the ground was broken; and then when the ground was broken and the

foundation pillars were constructed, and the steel beams were articulated, and began to take on something like form, then the glazed blocks, one after another were put in place, and the interior walls were builded. All that time this architect moved to and fro among us with the vision that I doubt not was uplifting to his soul. There were thrills of inspiration and satisfaction as he looked upon the curious crowd halting to see his vision growing into realization. A man following a pursuit like that cannot help but be exalted in his mind, and conscious of nobility in achievement. It is indeed a grand thing to be able to do such work as that. But how about the poor fellow, who being only a common bricklayer is told by one of the contractors to build so many feet of dead wall. He strips and goes to work with trowel and hammer, and proceeds to build his piece of dead wall, and in most cases all such workmen have in mind is this dead wall. All such workmen are interested in is in getting the tale of bricks put into the wall, and for the bell to strike that will tell them that the day's work is ended. What a difference between such bricklayers and the architect, and how different must be the influence of occupation in those two cases! Ah, now you are getting into the midst of your difficulties, you say. Some of you will be saying to me, that if this principle I have read from the old Greek philosopher be true, then the great mass of humanity is condemned to narrowness of mind, to meanness of spirit, since from the force of circumstances they are condemned to follow petty, mean employments, and your doctrine says that their souls will shrink to the nature of their pursuits. Only now and then one among many follows an occupation uplifting and glorious in its nature. The masses are condemned to drudgery, and mean and sometimes humiliating employments. Do you not see to what a wretched pass you have brought us? Precious little encouragement you give us as a religious teacher to call our attention to such conditions as these, and make us despise ourselves because of our petty and mean employments. If you analyze even the great majority of employments, is there not drudgery in them, and is there not pettiness and meanness in nearly all of it? In the business man's pursuits, as well as in the bricklayer's trade? In the professor's calling, as well as in the car driver's work? And so on, all down the line—pettiness, meanness, the only aim being from the sweat of

the brow to earn the substance on which to live, that is what humanity's vocations condemn them to, for the most part. That is the picture on the dark side of it. Now let us look at another side of it. In the first place I declare the honorableness and the nobility of all labor, from the labor that produces brain sweat, to the labor that produces physical weariness in the midst of dust and grime; from the professions to the personal service pursuits, where one man becomes the servant, the body servant of another, his lackey. I say all labor is honorable that is honest labor, and that has for its purpose the fulfilment of the divine commandment, "In the sweat of thy face, thou shalt earn thy bread." That is my belief upon that subject. Now let me say to you, that we want to teach our youth that in the vocations of life, by which they earn their bread in the sweat of their face, they must not narrow down their lives to pursuits that only have for their object keeping them alive. There is something more important than keeping alive. There is living, and living is something more than physical existence. There is living to be considered, I say, as well as merely keeping alive; and therefore we want a broader life than can be realized in a vocation by which we merely earn our bread.

Allow me to say also that it is possible for men to so articulate their individual work, humble though their part may be, to the whole, as to work and live in the consciousness of being a necessary factor in the prosecution to a successful issue of any enterprise with which they may be connected. For example, our builder of the dead brick wall, in the Hotel Utah, if he will, can have an interest in the whole work of constructing the magnificent building, which I have used here as an illustration of some part of my thought. Humble as his contribution to the whole may be, it must be made; and without him, and such as he, architectural designs, however magnificent, would be but "air-drawn castles." And so with every worker, however humble his task, he does stand in an important relationship to the whole, and may justly assert that relationship, and by holding it in consciousness he will dignify his own position and the labor he performs. The whole industrial scheme may be likened unto the body of a man, even as the Apostle of the Gentiles likened the Church of Christ to the same figure. The body, we are assured, does not consist of the head alone, nor of the eye, nor of the ear; but of head and trunk and limbs; and of

the organs of sight, and hearing and smelling and tasting and feeling. And because one organ or limb is not another, it does not follow that it is not of the body; and a necessary part, too. It holds good of the industrial world as of the Church, that the head may not say to the feet, I have no need of thee; nor the eye to the hand, I have no need of thee; "nay, much more, those members of the body, which seem to be more feeble, are necessary." And all, if they will, may regard themselves as necessary factors in the industrial life of the world, and as contributing to the achievements of their communities, of their nation, their age, their civilization—as contributing to the accomplishment of the general purposes of God. And men working in such spirit as this need not regard their humble vocations as petty and mean employments.

Avocations Broaden Life

But notwithstanding what has just been said, I repeat that we want a broader life than can be realized in a vocation by which we merely earn our daily bread.

Happily in this great country of ours we are fortunately situated in relation to that thing. There are ways and means by which we can broaden our life; being free, being free men, and free women; being the sovereigns in the nation in which we live, factors in determining the character of the republic—being sovereigns, we have a right to take part in the civic life of our county, or district, or in the hamlet, or the town, or the city in which we live. We have the right to take part in the county, as a unit in the government; the right to participate in the affairs of the state; in the affairs of the nation. These are inalienable rights that we possess under the laws of our great republic. So that in addition to following our vocation, however humble it may be, we can take part in the civic life of our neighborhood, state, and even of the nation; and it is our duty to take part in these activities, to qualify for them by developing character, manhood, and an understanding of the questions and principles that are involved. It is a solemn duty of free men not to neglect those pursuits that qualify them for citizenship in the great republic, and we want to teach our youth who follow professions, who follow the trades, who follow common labor—we want to teach them to broaden their lives by forming connection with these activities of civic life.

Then in the Church, the Church of the living God, what opportunities for broadening our lives from the mere pin-point of those activities by which we earn our daily bread! Let me a little show it: Our youth, in the Mutual Improvement Associations, societies founded for the benefit and blessing of all the youth—for mutual improvement—you help me, and I'll help you; together we will join hands until the whole youth of the neighborhood shall come within the circle, and we will stand for the highest physical culture, for the highest social culture; for intellectual pursuits in general literature, in music, in art; we will stand for development of man to his highest possible attainments in this life. We will not be content to be mere bricklayers, nor carriers of hods, nor drivers of teams, nor slavish servants of a profession. We will have a community life as well as a personal, industrial life; and in this connection we will link our earth service with God's power; we will touch his spiritual life, and we will have his life touch ours; we will throw ourselves on his side, on the side of the builders, not of the destroyers. We will stand for doing things, not for undoing them, unless perchance in clearing away the wreckage that it becomes necessary to remove in order to build anew; then the apparent destroyers become builders, by making preparations for building.

Cecil Rhodes an Example

I wonder if I may venture to illustrate what I mean by a biographical illustration. There is a character in recent English history who ought to be, and I believe will be, as he becomes known, peculiarly attractive to our western people. I have in mind the great South African statesman, Cecil Rhodes, who was a man co-temporary with us. He was born in 1853, and died at 49, comparatively a young man. In his youth he was sent to Oxford, but so delicate was his physical constitution that he had to abandon college. The curriculum was too severe for his health, and so he left college and went to South Africa, where he engaged in mining, especially in diamond mining. The rough, outdoor life, the simple life led there restored him to health. When restored to health he went back to Oxford to complete the course of study he had entered upon; and by the way, he had been urged by his friends to follow the calling of a minister of the gospel. When

he returned to Oxford, however, he found that the discussion of the Darwinian theory had upset pretty much the theology of the old institution. The philosophy of evolution was particularly attractive to Mr. Rhodes, but it made it impossible for him to accept the Bible theory of creation, as it was expounded at least in the theology of the schools. He therefore abandoned the career proposed for him by his friends; but fortunately, I think, while he accepted the doctrine of evolution, he believed that the evolutionary power, the power that was causing the evolution, was both intelligent and purposeful; that the whole evolutionary process could not be without some purpose since it was undoubtedly attaining noble ends, as he viewed it. In biology, for instance, he reasoned out the truth, or rather what he accepted as the truth, viz., evolution had produced man, and that was no small achievement; in sociology it had produced the Anglo-Saxon race; and in the field of civil government it had produced the British empire; and, apparently, as he viewed things, this power in the world producing evolution, was using the British empire for the achievement of its highest attainments—the building up and maintaining of civilization. So when Cecil Rhodes came to look for service in life, his logic led him to conclude that whatever the British empire and the Anglo-Saxon race and civilization were seeking to accomplish, that would be the thing that he ought to try to help, and consequently he looked out over the frontier of this great British empire, he took into account her conflicts, and asked the question, "Where can I serve?" This was the cry of his soul.

He found this British empire seeking to extend its borders down in Africa, and to Africa he went to aid in the great evolutionary processes that were going on in that land through the activities of the British government. He dreamed of an "all red Africa." By that he meant this: the British geographers, whenever they indicate the possessions of England, do it in red, and he was ambitious to see the old empire supreme, and hold absolute and universal sway in Africa. So one of his slogans in his work was, "An all red map for Africa." He established Rhodesia, a province in the southeast part of Africa, his hope being that the British colonies would so extend their borders that the whole continent would be under the control of the British empire. He dreamed also of a

transcontinental railroad lengthwise of Africa—upward of 5,000 miles in extent, and called it “The Cape to Cairo railroad,” a dream that the next ten years, I doubt not, will see realized; for from both ends of the continent it is being pushed, and out on the table land of Tanganyika the ends are approaching, and some of us will doubtless live to see the Cape to Cairo railroad established. Well, these were some of the dreams of Cecil Rhodes. He wanted to throw the weight of his character, all the force of it, all the intelligence that he possessed, to help the one power in this world that was working, at least as he viewed it, for higher things; and when the shadows of death were falling upon him, he determined that the great fortune he had accumulated, in the meantime—equal to thirty millions of American dollars—should be consecrated to the same end and purpose. He therefore, as one of the measures to that end, laid the foundation of the Rhodes scholarship in the Oxford university, providing for 190 scholarships every three years, that is, for a course of three years.

He designed the scholarships for the service of the British empire; his aim was to constitute a school that would produce statesmen, for the development of men of enterprise, of courage, of determination; men who would have a grasp of large enterprises. It is interesting to note on this head, that for literature and scholastic attainments the examinations for the scholarships allow only thirty points, out of a possible hundred, while the other seventy points are distributed on these other qualifications: manliness, love of outdoor sports, courage, kindness, generosity, high moral character, and especially ambition to serve and lead in large public enterprises. He wanted to create for this evolutionary power that he served, he wanted to create agents who would go on with the mission to which he was devoted; he evidently wanted to establish scholarships for statesmen, whose ambition should be to do great things.

The Application to Our Cause

Now for the connection of this biographical illustration with the theme in hand. What we want to do for your youth, parents in Zion, is this: we want to lead them to a consecration of their lives to great ends, not to Cecil Rhodes' evolutionary power, to

which he consecrated his life, his services, and his wealth ; but the Church of the living God is prepared to teach your youth faith in God ; to teach what his purposes are, what his aims are, and then link their lives with his life, and give their lives to his service ; and if thus they are united with God, and what he is seeking to perform on the earth becomes their aim also, it will ennoble their vocation, whatever it may be, lift them out of its drudgery, and give to them a cause to live for, a cause so soul-inspiring that it will lead them into noble pursuits, and give them service for God and fellow man which shall consecrate their lives, and make those lives noble and honorable and glorious.

The Appeal for Help

The creation of men is the mission of the Church of Christ ; men of intellect, men of developed and maintained physical powers ; men of moral and spiritual life ; men of faith and of courage. Let the Church of Christ, let the Mutual Improvement Associations of the Church of Christ, busy themselves with the making of such men, and you can leave the men to create pretty much everything else that is needful to human life. I address myself to the Priesthood of the Church, will you join hands with us in the achievement of these ends ? I appeal to the parents of our youth, with whom our improvement associations are working, will you not join hands with us in an aim so glorious, as is our aim, especially since it is to bless the fruit of your loins, bone of your bone, flesh of your flesh, blood of your blood ? We want to be one with you in helping them. We want to help you. Can you afford to be indifferent in such a cause as this ? Is it not the call of God that you should give your aid and support in this great work of the mutual improvement of the youth—to encourage supervision of their play, that shall culminate in physical development, in social culture, in manliness, in the pride of manly strength ; intellectual development, spiritual growth, high aims and purposes in life ? We ask you to help us, in the name of Jesus Christ. Amen.

The Hero of Linister

BY SOLOMON F. KIMBALL

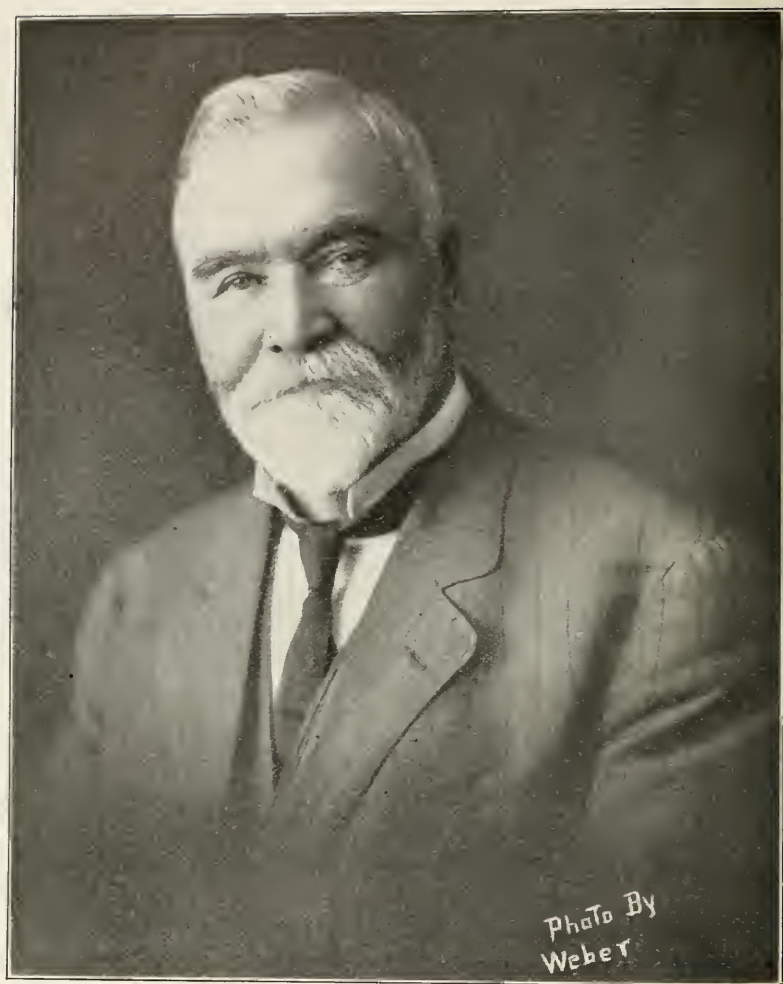
Andrew Smith, the subject of this sketch, was born February 28, 1837, at the quaint little town of Linister, a romantic spot situated among the beautiful glens of Ayershire, Scotland. It was in the adjoining county, east of there, that he spent the greater



THE OLD SMITH HOME, RENFREWSHIRE, SCOTLAND
Where Andrew Smith Spent His Boyhood Days

portion of his boyhood herding cows, mining coal, and working in the cotton mills.

He joined the "Mormon" faith, in 1851, and five years later emigrated to America in company with several hundred other Latter-day Saints, all bound for Zion. On June 24, 1856, they arrived at Iowa City, Iowa, where three weeks were spent in pre-



ANDREW SMITH

paring for their thirteen-hundred-mile handcart-journey across the plains.

On the morning of July 15, they started on their perilous journey, reaching Florence, Nebraska, about the middle of August, having traveled upwards of three hundred miles in a little less than twenty-eight days. Some time was spent there in mending carts and getting ready for the remainder of one of the most remarkable trips that was ever recorded in the annals of history.

During the afternoon of August 17, another start for the Rocky Mountains was made, and by this time Brother James G. Willie, captain of the company, had discovered the worth of this



From a painting by C. C. A. Christensen.

CROSSING THE PLAINS BY HANDCART

young man from Linister, whom he placed in charge of twenty women, who had no menfolks along to do the heavy work for them, such as chopping wood, mending carts, and other duties of a similar nature.

The Indians were on the warpath that season, killing men, women and children all along the route. Just before daybreak on the morning of September 3, during a heavy rainstorm, the redskins ran off with thirty head of Captain Willie's best beef cattle which the Saints were depending upon for food. Brothers Smith

and Elder were selected by the captain to remain behind and search for the stolen animals. They remained for a whole week, but no sign of them could be found anywhere. The men came near losing their lives several times while gone, and it was nothing short of a miracle that they reached their camp in safety.

Brother Smith became so popular among the people of his company that he was made commissary, a position he filled with honor and credit until he reached the Valley. When the pilgrims reached North Platte bridge, 950 miles west of Iowa City, their provisions were so nearly exhausted that Captain Willie was compelled to put them on half rations, and that at a time when some



From "Liverpool to Salt Lake"

THE DEVIL'S GATE, IN WYOMING, ON THE SWEETWATER

of the more feeble among them had commenced to fall by the way-side for want of nourishing food.

Independence Rock was reached on the forenoon of October 17; Devil's Gate, next day at noon, and the Three Crossings of the Sweetwater, late on the evening of the 19th. It was here that the commissary doled out the last ounce of flour in camp to the

hungry handcart people, who had already commenced to devour roasted rawhide and roseberries to keep life in their frail bodies until relief from the Valley could reach them.

The next morning the shivering pilgrims pulled their rickety carts to the brink of the first of the three crossings of the Sweetwater, and when they beheld that mountain torrent filled with frozen slush, they threw up their hands in horror. The snow was eighteen inches deep on the level, and the wind blowing a perfect hurricane. The stream they were about to cross was waist deep, in places, and more than a hundred feet wide at all of the crossings except one. It had to be forded three times that day before the freezing, starving Saints could continue on their way.

It was here that Brother Andrew Smith, one of God's noblemen, made a record that will immortalize his name forever, worlds without end. It was here that the pilgrim Saint of Ayershire, Scotland, hauled cartload after cartload of suffering humanity across that snow-bound stream of the Sweetwater Valley, until



MILLEN ATWOOD.

Assistant Captain of the Willie Company

the pangs of hunger penetrated every part of his manly being. It was here that the hero of Linister carried on his back delicate men and dying women through that waist deep water of Devil's Gate Gulch, until every fibre in his quivering body was tested to the very limit. It was here that the big-hearted Millen Atwood in thundering tones from the snowclad hills of that hell-bound region of Rocky Ridge, cried out, "Hold on there, Andrew boy, hold on there, you've done enough, my boy, the Lord knows you've done enough!"

Through drifting snow this boy would go
With freezing pilgrims on his back,

Through rivers deep, through slush and sleet,
And o'er the hills he 'broke' the track.

He climbed the heights, then sat up nights
Nursing the sick and burying dead;
His heart would bleed when he would feed
Poor, helpless children without bread.

With dauntless will he fought on still,
Saving the lives of all he could;
Though he could feel his strength of steel
Waning for want of needed food.

It would require volumes to do justice to the subject, and then half the personal incidents of interest would not be told. Suffice it to say, relief came on the evening of October 21, and the City of the Saints was reached about three weeks later.

Among the five hundred handcart pilgrims who left Iowa City, on the morning of July 15, 1856, eighty-two deaths occurred, and had it not been for the brave "Mormon" boys from the Valley, whom the Lord raised up for just such rescuing work, not enough emigrants would have been left alive to tell the dreadful tale.

Andrew Smith, the handcart veteran of 1856, is a man of character, determination, vigorous, God-fearing, and as tender-hearted as a child. He is ready at all times to aid and counsel friends who need his assistance. Thousands of the older members of the Church remember him for this trait with love and respect. His discernment is such that few have been able to deceive him. He possesses the gift of healing to a remarkable degree. Always he has been on hand to defend the cause of Zion, even at the risk of his life, if found necessary; and a braver man it would be difficult to find. Probably no person in the Church has passed through more dangerous places than he, and his energy and great faith in the Lord have always brought him through unscathed. Ever since he became a member of the Church of Jesus Christ of Latter-day Saints he has laid his all on the altar and given God the glory. He has been a faithful guard, at the east temple-gate, for more than twenty years past, and is still on duty.

Some Developments in Modern Chemistry

BY DR. ROBERT STEWART, HEAD OF DEPARTMENT OF CHEMISTRY OF
THE UTAH AGRICULTURAL COLLEGE

II

The application of chemistry to the refining of gold and silver is manifold. It has led to the utilization of the "tailings," or waste materials, of many of the old worked mines, and has added greatly to the store of gold in the world. Rich results have been obtained from the study of the alloys and the isolation of many new materials, such as chromium, tungsten, and aluminum. The aluminum cooking utensils of the kitchen are one of the direct results of this application of chemistry, and the manufacture of the tungsten lamp is another. The isolation of the elements tungsten, and aluminum, in commercial form has been the production of these two essential articles of the household. Again, chemistry has shown how it is possible to obtain the so-called "electrolytic" iron, which is now the purest form of iron known. If an electric current under certain conditions be conducted through a solution of iron, the iron may be precipitated in any form desired, as a sheet of iron which can easily be welded into different sheets of any thickness desired, possessing a bright lustre which does not need polish. In the same way, the iron may be precipitated in the form of a spiral or in the form of seamless iron tubes, the advantage of which is of course obvious. Furthermore, this iron so precipitated is the PUREST form of iron that we know of. All the impurities have been eliminated from it so that if the electromagnets in an electric motor now be made of this iron, a great saving of energy is possible. With the electromagnets of the electrical motor made of the purest kind of iron obtainable before this process was discovered, it was possible to develop a half horse-power motor. Now with the same energy, by using the different electromagnets made out of electrolytic iron, it is possible to develop a motor having a capacity of one and one-fourth horse-power. This saving of energy, of course, is of great economic value. This is the

day and age of conservation. We are concerned with the conservation of our natural resources, such as the conservation of the coal and iron supply of the world, the conservation of the fertility of the soil, the conservation of the manhood and womanhood of the nation. It is interesting to note that we are extremely wasteful of our coal resources when coal is used for the purpose of obtaining energy by means of a steam boiler. In the average steam engine, 85 per cent of the energy of the coal is wasted—lost to the human race forever. Chemistry has shown how the efficiency of this material may be at least multiplied by three. If the coal be first converted into gas and the gas utilized in the gas engine, the efficiency is trebled. This result in itself is very significant and we have only just commenced.

In the domain of organic chemistry, remarkable results have been achieved. Eighty-two years ago and prior to that time, it was thought to be impossible to prepare in the chemical laboratory any of the so-called organic compounds, because these compounds were supposed to be produced in nature in the plant and animal bodies by means of some mysterious vital forces, and that it amounted to nothing more nor less than sacrilege for the presumptive chemist to attempt to prepare such an organic compound. A German chemist, in 1828, working with an inorganic compound known as Ammonium Isocyanate, converted it into an organic compound, then converted it from a compound which would not burn into one which would burn, and the result was the production of an artificial uria, the characteristic excretory product of the human body. This was the first synthetic preparation of an organic chemical compound, and since that time we have prepared in the chemical laboratory something like 150,000 organic chemical compounds of every conceivable kind, and we are adding to that number at the rate of from eight to ten thousand new organic chemical compounds per year. Twenty years ago a Frenchman, M. Berthelot, in Paris, made the artificial preparation of the fats, the one great class of foodstuffs. Fisher, about the same time, prepared artificial sugars in the chemical laboratory, signifying the possibility of reparation of the second great class of foodstuffs. Fisher was enabled out of the carbonic acid of the atmosphere to prepare artificial glucose and fructose. Recently he prepared a substance of a very complex nature, which is very

closely related to the proteins, out of the more simple compounds obtained. We thus see that we are able to prepare the members of the three great classes of food compounds, the fats have been prepared, the carbohydrates have been prepared, the protein-like substances have been prepared. Of course the preparation of these three great classes of compounds, as prepared at present, are only curiosities, but the curiosities of today are likely to become practical compounds of commercial interest tomorrow.

One of the most common chemical compounds occurring in the vegetable world is the compound known as cellulose, one form of which exists as the wood that we see surrounding us in the various trees, and the stalks of grain, etc., a pure form of which may be seen in filter paper, in ordinary paper, and in cotton. Cotton and filter paper are usually regarded as being the purest form of cellulose that we have. Cellulose has been put by the chemist to a great number of important purposes. By means of it the chemist has been able to prepare smokeless gunpowder, the significance and importance of which in modern warfare cannot be overestimated. It has contributed its small part to the rendering of war among modern nations undesirable by increasing the destructive power of the "man behind the gun."

Of course, the common use of wood in the manufacture of papers of different kinds and forms is obvious to all. Without the chemical process by which cellulose may be converted into paper, we would be without our daily newspapers and magazines of today. Cellulose has also been converted into such compounds as collodium and celluloid. It has also been put to important use in the production of the photographic film which makes modern photography possible. In addition, chemists by certain chemical processes have been enabled to prepare out of cellulose artificial silk, which can be detected from pure silk only by careful examination. The artificial silk, of course, being made out of cellulose, while the natural silk is a nitrogenous compound and contains nitrogen. In addition, the chemist has been enabled to make artificial hair out of cellulose, and, with the modern civilization of China, where the Chinese are taking to cutting off their hair, and thus depriving the feminine world of the more civilized countries of this supply of their necessary equipment of warfare, the chemist has gallantly come to their rescue by the production of a supe-

rior article out of the waste product of nature, containing cellulose. Of course, since this artificial hair would be colorless, or nearly so, the chemist again comes to their rescue by the production of the artificial so-called aniline dyes, by means of which every conceivable shade and color desired may be obtained.

When coal is submitted to destructive distillation, that is, distillation in the absence of air, for the production of the gas with which the large cities are supplied, there are a number of by-products obtained. One important by-product is the so-called coal tar, which was formerly regarded as a waste product having no value. In the destructive distillation of coal, there are three main products obtained, the gas, the coke, and the tar. Of course the coke and the gas have been used from the beginning, but it is only in the past fifty years or so that we have made utilization of the coal tar. Out of this coal tar we are now enabled to obtain a great number of chemical compounds having wide economic value. For example, carbolic acid may be obtained and is obtained from this source. The coal tar is then converted into a number of different so-called coal tar dyes. The chemistry of the dyes has been studied so thoroughly that almost any conceivable color demanded may be obtained. The economic importance of this process may be indicated when it is considered that out of Germany alone \$75,000,000 worth of dyes are produced every year.

Of course there is a certain amount of danger which may be incurred from the indiscriminate use of dyes. For example, the coal tar dyes in the hands of an artist may be used in such a way as to give to an ordinary rag carpet, the appearance of an Oriental rug.

Incidentally, it may be mentioned that out of this coal tar a product known as artificial sugar (saccharine) is obtained. This substance is considered as being about 600 times *sweeter* than *cane sugar*. It has no food value and is being prohibited from being used in the preservation of fruits by order of those controlling the pure food law. Formerly, however, it was much used as the sweetening material of foods placed upon the market.

In the preparation of indigo, we have another significant achievement of the chemist. Indigo was formerly obtained from a plant grown in India, hence its name. Formerly vast tracts of land were devoted to the growing of this material for exportation

to European countries. It is estimated that it took twenty chemists working approximately twenty-five years to determine the constitutional formula, so-called, of indigo, and as a result of which it was seen that indigo must consist of three chemical compounds united together in certain proportions. These three chemical compounds are brought together and as a result we have the artificial production of indigo. Now five-sixths of the *indigo* of the world is the synthetic product manufactured in the chemical laboratory. In Germany alone \$10,000,000 worth of artificial indigo is placed on the market annually, and all that vast section of the country in famine-stricken India formerly used for indigo can now be given over to the growing of wheat and rice, which is so sorely needed by the natives of that country.

The chemist has been enabled to isolate, to study, and prepare synthetically, in the laboratory, not only the coloring matter of the leaves of plants, but the coloring matter of the blood of the *human* body. These compounds now may be prepared artificially in the chemical laboratory.

Another industry of great significance in the world today is the production of rubber. Those having anything to do with automobiles know how costly the rubber may become when purchased in the form of automobile tires. The demand for rubber in the last few years has increased at such a marked rate that the natural supply has not been able to keep up with the demand, and hence the price of this material has gone, like the cost of living, skyward. For three-quarters of a century, the chemist has been trying to make artificial rubber and only recently have his efforts met with success. Isoprene, a chemical compound similar to the benzene of the drug store, has recently by certain chemical treatment been converted into artificial rubber, which has all the appearance and value of the natural product. That is, the production of synthetic rubber is an *actual fact*, and we may expect within the next few years the establishment of manufacturing industries whereby the artificial rubber may be placed on the market to the great gratification at least of the users of automobiles.

Another compound, somewhat closely related chemically to rubber, is camphor. In the past, camphor has been obtained largely, if not wholly, from the Island of Formosa, in the Pacific Ocean. During the Chinese-Japanese war of 1895, Japan secured

possession of this island and thus was enabled to establish a monopoly upon the camphor product of the world. This condition of affairs caused the chemists to investigate the possibilities of preparing artificial camphor; and, as a result, artificial camphor is now being placed on the market and the Japanese monopoly of this product has been destroyed. The chemist has shown how it is possible to prepare artificial resin, out of which a great many toilet articles may be prepared, such as combs, necklaces, etc., and in a similar way out of casein of milk it is now possible to prepare a great number of artificial toilet articles, such as combs, brushes, necklaces, and collars. Collars made of the casein of milk are superior to the collars made from celluloid, in that they are not combustible, for which of course the masculine members of society are duly thankful.

In modern medicine, the chemical compounds prepared by the chemist which have found a use therein are too many to be counted. One of the most recent discoveries is of exceedingly great interest. A new compound known as Veronal, which is a very powerful hypnotic, has recently been synthetically prepared in the laboratory. This is very effective in exceedingly small quantities, and sends one off to sleep almost immediately. A very simple antidote to the action of this compound is found in a cup of the ordinary tea, which will offset readily the action of this drug. The characteristic ingredient of tea and coffee, of course, is caffeine, which acts as a stimulant upon the nervous system and upon the heart. This stimulant itself is now being prepared by the chemist on a large scale. It has been found in chemical study of the uric acid, the characteristic excretory product of birds and reptiles, that it differs from caffeine only in containing one less methyl group. Very easily, therefore, the chemist can introduce this lacking methyl group in uric acid, and the result is the artificial product of caffeine, the characteristic ingredient of tea and coffee and the substance used in large quantities as a component in headache medicines. It is possible, therefore, that as soon as we discover a substance which gives to tea and coffee its flavor we shall be enabled to prepare *artificial* tea and *artificial* coffee.

Another interesting compound which has recently been discovered is Adrenalin, a substance which is secreted in the mouth from the suprarenal glands. This substance is intimately asso-

ciated with the control of the blood pressure and is now prepared on a large scale and finds a ready use in medicine. It has the power when placed upon a portion of the body which is overly supplied with blood (such as a red nose for example) of causing the red blood to recede from that portion. Of course, it may be mentioned incidentally that this compound cannot be used as a cosmetic, because its action is too irregular, but it does find very ready use in delicate surgical operations, such as those of the eye, ear, and nose, where excessive bleeding would be of disadvantage.

Again the chemist has invaded the domain of the flowers. In the preparation of a great number of artificial perfumes. A chemical compound prepared on a large scale and sold under the name of Ionan, contains the characteristic aroma found in the odor of the violet. The artificial violet perfume and the natural violet perfume are one and the same thing. The human nose cannot detect any difference in the delicate odor obtained from the artificial product as contrasted with that of the natural product. The artificial product is obtained by a certain chemical treatment of such substances as waste lemon peel. A great many other artificial perfumes have been prepared, such as the perfume obtained from the Maybell, Jasmine, and the Lilac, and in fact we now have on the market the artificial oil of roses, the most delicate, probably, of all the perfumes obtained from flowers. The oil of roses that has been obtained by the chemist consists of eighteen different chemical compounds, mixed together in certain definite proportions. Yet the chemist has been enabled to isolate all of these different chemical compounds, determine the constitutional formula of each, also the way they have been made up, and has been able to synthesize them in the chemical laboratory and unite them together in such a way that we have now the artificial oil of roses which cannot be distinguished from the natural oil of roses by even the most delicate nose.

These are a few of the many ways in which the modern chemist is trying to be of benefit to the human race, and in this latter day we must regard the chemist as a benefactor of mankind, and not as one who is practicing the "black art," and supposed to be in league with the Evil One.

LOGAN, UTAH.



Chapter VI—The Great Intangible

Soorowits came back, after a long time, but to Ben he spoke neither good nor bad. He saw the boy, of course; he viewed him from the corner of his evil eye, and followed him with that outward apathy, behind which a Pahute likes to hide his sinister intentions.

Yet Soorowits had other troubles,—troubles which have broken the ardor of braver men and greater philosophers than he. The truce with Nariant had been arranged, and it provided that Soorowits should pay Nariant twelve saddle horses, and marry Nariant's maiden sister whom no dusky brave would consent to wed. The cayuse-clause of the truce had given the old horse-thief no annoyance whatever, but the maiden sister became a blight to his cantankerous spirit.

At first sight of her Ben decided she was not Toorah's sister at all, but a child stolen from some distant tribe. Her face was an absolute night-mare. Any kind of a swelling would have improved it, though no swelling could have concealed her biting, wire-plier jaws, nor the stilted cheek bones, against which her slant eyes leaned. No amount of hair would have disguised the shape of her harrow-tooth head; no amount of padding and dress would have changed her big-jointed, board-like form. She had no eye-brows, no eye-winkers, and a measely dearth of scraggy, straight locks hanging in all directions from her spiky cranium. Her eye would frighten a cat from under a granary, and the sight of her finger-nails would send a cold chill of terror straight to a man's socks.

For some mysterious reason Soorowits ascribed the cause of this misfortune to Ben, and he blamed him the more because the



other two boys were gone: one to Oregon, and the other to the Great Beyond. Young Rojer could not fail to know of this rancid sentiment in the Pahute's mind, but as he grew taller and braver, he cared for it less and less. Still the wide mouth and thin lips were held firmly and sullenly closed, and the black shifting eyes seemed to feed on a promise of revenge, "sometime."

Where Soorowits lived, no one saw him go. He appeared when he pleased, pleased, like a spirit, and he guarded like a spirit"

his retreat with the craftiness and stealth of a lynx. Not that he was hunted, or an exile, but the shadow of an evil spectre, stalking across the horizon of his superstitious mind, had poisoned the light and cheer and love that lurked in his wild nature.

And she came always with him. She followed him with her snaky person; she followed him with her winkerless eyes; she was always there to snarl and snap, and spit her venom at whatever he ventured to do. She ordered him about with an authority he never dared to question, and he whimpered and grunted meekly under his breath, like a dog that had been licked into obsequious approval of all his master's wishes.

Buhhre was evidently deeply impressed with the danger of any familiarity, for he followed smilingly at a distance—always at a distance, and always smiling: not honorable peon to a free man, but thrice slave to a cat-scaring woman. Still he carried the same pleased look you have seen in your dog's face, when he wags his tail in pleased recognition of your consent to let him follow, after you have commanded him to stay in camp.

In the three years following the affair at Toorah's funeral-cave, Ben kept a fearful eye on the lonely monuments at Pagahrit. On each of the three or four trips the outfit made in a year, he fancied he saw those idols move, and he felt sure on more than

one occasion that they concealed men. From the "Egyptian Idols," in the Slick-Rock part of the range, to the monuments guarding Castle Hill, he found many of their kind, and each new discovery marked an exciting moment with him. Many a time he made sure that Soorowits sat spying him from some heated hill-top, or crept down from behind some stony screen to take up the trail newly made in the sand. Yet in those years the idols stood the same, never having come to life, nor sheltered life so far as anyone knew. That Soorowits skulked among the surrounding hills many times when the Rojer outfit camped at Pagahrit, is not to be doubted, though his face, or form, or track, was never identified by any of them.

In those years Ben formed the habit, when at home, of attending Sunday services in the log meetinghouse of the frontier town; and from that rude pulpit he heard no words more animating than those of the man whose solicitous face had been sanctified to his boyish mind, in many a blistered solitude since the unhappy affair with Soorowits. Young Rojer knew his father had fixed opinions of manhood and conduct, but the majesty of those ideas found no suitable place for adequate expression in the broil and uproar of the round-up. It remained for the quiet and inspiration of this log house to call them forth; and to introduce to Ben the great soul whom camp-life had never quite revealed. It remained for this humble place of worship to explain to the boy the set policies of the man,—policies which could not be explained at the times of heated action when they became the shaping factors.

To the cayuse-loving, dog-devoted mind of young Rojer, "preachin'" was slow torture; he twisted his way into some escape from everything which savored too strongly of "preachin'." Still he found interest in his father's words, because of his great interest in the man; and his interest, clinched on one side by the perils and hardships of the range, and on the other side by the sweet influence of the old log meetinghouse, grew to be an inseparable bond of love unalloyed.

Fred Rojer had not forgotten his boyhood, nor the source and nature of its charm. He knew how to put those charms in the songs he sang and the stories he told; he led Ben easily and pleasantly into the ways his experience had found to be good. Many a doctrine, dull and dry in the mouths of other men, was

seasoned with boyish fancies for Ben, and he drank them down with a relish. This wholesome essence of boyhood in the father, became an active lodestone to the son. The son followed him, he clung to him, he took him for the great ideal of manhood.

The boyish element in Fred Rojer was not given to thrusting itself in the way of real boys, nor to crowding them out from his son's company. He knew that every generation of youngsters, however far removed from each other in point of time and distance, have some feelings in common. In their hearts is a magic something drawing them together. A boy's love for boys and boyish ways and things is handed down from Adam.

This boyish love led Jimmy from door to door looking for Ben a year and a half after the race which made them brothers; it throbbed in the brown hand that gripped a sack of pinenuts, a present for his pale kinsman; and this same warm love took pride in presenting the shy Navajo youth to Fred Rojer. Also it was the living boy in the bearded man that took the brown hand, and spoke gently in a foreign tongue; and we may not doubt that the emotions of his own childhood, inspired the good will with which Fred Rojer gave Ben the price of a present for his dusky "brother," and released him from work to romp as the occasion demanded.

Late one fall when the weather was cold, and the San Juan had ice along its banks, Ben and his father camped late one evening at Rincon. They were dead tired, having tried by hard riding to reach home that day. Also they were ravenously hungry and faint for want of food, a pack having turned, early in the trip, and scattered their provisions along in the dust. For days they had been on scant rations, and had now made camp only for the sake of the horses, having but a can of baking powders, and two tablespoons of rice in their panniers.

"Son, this experience is unpleasant now, but it is a good experience to have had," said the father, cheerfully placing the rice on the fire to boil.

At that moment Bowse growled under his breath, and Jimmy came up into the fire-light. He waited a second to make sure of the two faces, before throwing a fat quarter of mutton down on the canvas. If anything had been lacking to make Fred Rojer feel the fatherly part to the brotherly friendship between the two

boys, it was lacking no longer. Starving and hunger and cold, had cut off all possible objections to a supper of straight meat. Bowse gnawed the bones, while Jimmy assured himself that Ben's father had dignity to satisfy the "big captains" of the reservation.

After the feast the Navajo boy, confirmed in the instinct that had led him to visit the glimmer he had seen from his "hogan" door, stepped boldly back into the icy stream, and waded off in the darkness towards the opposite bank.

"He's a mighty fine young fellow, if he is an Indian," said Fred Rojer, as they turned back to the fire.

At another time, when December winds moaned over the San



NAVAJOS READY TO LEAVE A TRADING POST

Juan cliffs, and the range lay bare and chilly for miles on each side of the river; when lean, starving cayuses looked in vain for grass on the sand-hills, and hungry flocks of sheep and goats nibbled the twigs of limbs chopped from the trees, Jimmy came a-foot from his herd to town and sought for Ben. A "medicine dance" was to come off at a point up the river and the shepherd had resolved to attend; he had hired another boy to watch his sheep, and had come to borrow young Rojer's horse, for the place of the dance was eighty miles away. His folks had mocked at his faith in riding a white man's horse, when horse-flesh was at such

a premium; and all the friends he met in his ten miles walk, if they knew his intentions, told him he went on a fool's errand.

All the same he rode Flossy out of town, and Ben watched them go nipping down the road as far as the turn. Somehow the sight made young Rojer's heart to leap with pride and pleasure,—a pride that did not fade though the village murmured: "That fool Rojer kid let a Navajo take his pacing mare off into the reservation."

But the mare came back O. K., and a friendship grew apace, punctuated on both sides with gifts and tokens.

In those years Ben went to the district school, that is, in the winter months; and, whatever the merit of teacher and books, the time served admirably for thoughts of Pagahrit, Soorowits, and the pacing mare to crystallize in his boyish mind. With his brief term half finished he longed for spring to come, and fairly ached to leave the hum and confinement of the close, stuffy schoolhouse. He hungered for the voice of the hills, and the heat-legions that danced on the bald rock-knolls of Pagahrit.

Old Bowse endured all the hardships of those years, and he loved Ben the more for every crisis they met together. The old dog tried to build up a friendship with the ponies young Rojer rode, but after suffering a fierce kick from Flossy, and a vicious bite from an evil-eyed, yellow hyena, which Ben tried to reform and transform into a second Stripes, the old wag-tail left the pasture and gave his whole devoted heart to his youthful lord. Young Rojer looked for and expected the shaggy old worshiper, just as he expected his own shadow, or the echo of his voice in the cliffs.

Many a time in the wild places of the hunt, or on the lonely hills of the day-herd, Ben looked down into those great loving dog-eyes, and gave vent to the thoughts of joy or grief that cried within him for expression. At such times the intelligent black head was turned slightly over to one side,—one ear was raised in a half-cock sort of way to complete the expression of interest, and if a more positive declaration of his hearty agreement with the boy's words were needed, he wagged his tail, or jumped up and licked the hand gesticulating above him.

If Ben felt inclined to frolic or scuffle, Bowse was crouched in a second, ready for the leap and the tumble,—snapping in sham

savagery at the boyish hands and feet, falling playfully on his back, kicking and squirming like the chivalrous tomboy that he was. And all the time his great dog-mouth hung wide open, as if he laughed and continued to laugh while the fun lasted.

Young Rojer believed the old dog could understand English, if the grammar wasn't too dainty, and when he looked down at those worshiping dog-eyes till he could no longer refrain, he would swing out of the saddle for a romp in the sand. "Oh you're a trashy old beggar," Ben would say, as he hugged the shaggy neck, and Bowse always wagged his tail and enjoyed the compliment immensely.

Often in the evening when the camp-fire smouldered low, when the men had gone through their conversational string of talk and reached that quiet interval before bed-time,—after Josh had found inspiration to sing the only song he knew,—Ben would look into the dying embers and, half sleeping and half awake, seem to hear a something call to him from the great wild solitude hidden in the darkness all around. Sometimes as Bowse lay with his head on his crossed feet looking into those same embers, he would suddenly seem to hear, probably the same thing his master heard; but the dog knew no better than to look around, and sometimes he growled under his breath.

This something called again and again from the cliffs and forests, till Ben grew to expect it and wonder what it could be, though he never ventured to talk about it with anyone but Bowse. It was no doubt the same still whisperings of the vast wilderness that had given him such a dreadful scare the time he rode old Buck, but now, strange to say, that silent voice had no sound of terror at all.

Often when the fire had all died away, when Bowse lay asleep and the camp snored around him, Ben still looked at the stars or listened to the low-sighing wind; for somewhere in the sky above, or in the hills, or among the trees, this something by its very silence spoke joy to the youthful cow-boy. Like a strain of music, the exact meaning of this something was not clear, but like the tone of pleading, or sorrow, or joy in that strain, this intangible something expressed a positive sentiment. Young Rojer listened to that sentiment, and began to seek it as the juicy nectar of a pleasant situation.

Then he discovered that in the gray dawn of morning, this intangible something was 'as rich as at any other time. It seemed to get into the fresh morning air and the first burst of the wild bird's song; it rode on the scent of the flowers that blew in from the hills; it sparkled in the dew on the grass. Later on he found the whole twenty-four hours, in every part of the range, to be as friendly as the starry night had been, and he listened like a babe to its mother's voice.

Ofttimes a strange charm looked out from the distant haze, and across the hot desert a pleasing something sped to him; what could it be? this sweet voice of the wilderness, this grand mystery of silence and solitude. Also in his cave he heard a voice,—or was it the wind? No difference, it sounded like a voice, a strong voice, a manly voice, and its echoes did not fade from his recollection.

Sometimes he fancied a seraph choir chanting in the air,—sometimes a lovely mother singing to her babe, and the sweet tones floated away on the wild stillness. At other times the Navajo shepherd might be exalted above his flock, and transformed to a great majestic man. More often, however, the sound, or vision, or sentiment, was like music: not to be described,—a thing unknown to those who do not feel it for themselves. It beckoned Ben upward; it inspired him with nobler thoughts than had ever come from the glories of the round-up. It bore him away into a world of fancy, leaving his weary, thirsty self, to struggle with a heavy task until he should return.

When Widder's curses, or Jud's bustling motion jarred him back from these reveries to the world of real things, he would look at his soiled hands and tattered clothes, take stock of his thirst and misery and sigh to himself his disappointment. "I'm a long way from it yet," he would think, "and maybe I'll never reach it."

Still he listened. Whether at Pagahrit or in the forest of the Ridge, on day-herd or resting at Peavine, he listened to the great Intangible, the something he first feared and then loved.

(TO BE CONTINUED)

Milton's Country—and Gray's

An Autumn Reverie

BY FLORENCE L. JONES

Far from the madding crowd—just out of London, the valley town lies like a nest amidst sweeping uplands. In the peaceful haze an hour before twilight, the view is one of the most picturesque throughout agricultural England. The harvested oats and barley, bound in sheaves. The fields of still standing wheat, a-ripple like a saffron lake when a zephyr passes over them. The sloping pasture lands, wherein are ruddy patches contributed by quietly grazing cattle. The thick belt of trees beyond. Over it all the slowly-fading pageant of the sunset. In the purpureal light that succeeds, while the evening star brightens, the amber strands of glowing sky, the verdant pasture lands, the number of



MILTON'S COTTAGE, CHALFONT, ST. GILES

lately harrowed acres, the gold of harvest fields, sentineled by shadowy trees, fade into the blue-grey distance, at one with the horizon.

In these contrasting slopes, decked at man's wish and Nature's will, boundless to the eye, is an impression of abiding peace and freedom. The tranquil picturesqueness of the scene is enhanced to the inner sense by association with the near vicinity of two great English poets. Involuntarily, too, there arises in that background the haunting lilt of a later singer. Walking through the long, sloping barley fields, "that clothe the world and meet the sky," one feels that they must lead soon to towered Camelot. And hark! Is that a hymn chanted by devout harvesters? Is it the caroling of the lone Lady of Shalott heard from afar?

But it is Milton's Country, and it is Gray's. And looking on these sloping fields, these magnificent trees whose boughs have grown green and become bare in summer's alternation with winter through centuries, one feels that "L'Allegro" or the immortal Elegy might have been perpetuated with inspired quill out of such environment only yesterday.

But where are the deep-eaved cottages, the ruddy farm-steads, with quaint weather-cock and gable?

Gone with the graceful sweep of the scythe, the merry May-pole, and the boisterous harvest supper. Gone with their raftered chimneys and flaming hearths, and the yokel's belief in gargoyle-featured goblin and cricket-voiced sprite. In their places are the gaunt chimneys of leather-factories and saw-mills. The valley-nest is crowded with rows of red-brick dwellings, elbowed by little villas with exotic names, upon which stares the assertive facade of a board school. All the dwellings in the valley now are illumined with electric light.

A spire beckons the eye to where grey head-stones lean awry beneath the sombre shade of evergreens. These fields, these hale and venerable trees, from whence the kaleidoscopic world of London lies but a score of miles away, are almost the same as when Gray meditated amongst them; as when, with such in his mind's eye, Milton composed his lyrical reveries. But amidst the wood and pasture of these peaceful uplands, all that appears to remain of things human of the olden time are grey head-stones crumbling in the church-yard. In breeze-swept rural district as in capital,

nowadays, one is impelled to ponder how "the old order changeth, yielding place to new." The electric light in the valley from a hundred points signals the march of modernity—the inward unrest, the outward uniformity implied in the word—upon these



STOKE POGIS CHURCH

fields, over which now hangs the half-shield of the waxing harvest-moon. A sinuous trail of steam and smoke fades in the air like a dream, as a puffing train curves and lurches on its way to London.

LONDON, ENGLAND

Utah's Sons, the State's Great Pride.—From the men trained in Utah colleges the native state is receiving continual praise, and these men are doing as much as any other one factor to make Utah a most honored state. The Utah Agricultural College, alone, has sent constructive citizens into ten states of the Union, and into many federal offices at Washington, who are leaders in the agricultural industry of these states. They are soil experts, foresters, reclamation engineers, irrigationists, agronomists, animal husbandmen, and investigators and managers in crop production and dry-farming. Into the states of Kansas, Montana, Oregon, Idaho, Wyoming, Nebraska, California, Minnesota, Missouri, and New York, she has sent these men. In the United States Department of Agriculture, Utah-trained men are gradually forging to leadership, and in their good work are building a veritable monument to the state's great citizenship. They are all champions of the dignity of intelligent labor which is in reality the heritage of Utah.

Liberty of the Press

BY JAMES H. ANDERSON, OF THE GENERAL BOARD Y. M. M. I. A.

II.

Press Censorship in History.—From a very early period, books supposed to be hurtful to the interests of government, of religion, or of morality, have been condemned to the flames, or sometimes censored by particular tribunals, and often suppressed. Frequently the death sentence was imposed upon writers and dispensers of books that came under the ban of ecclesiastical or secular authorities. Heathen antiquity supplies some instances of the burning of obnoxious books; Tacitus mentions a history of Crementius Cordus which the Roman Senate, to flatter Tiberius, condemned because it designated Caius Cassius as the last of the Romans; Eusebius records how Diocletian caused copies of the Scriptures to be burned.

The early churches which succeeded the primitive Church of Christ, in the garb of Christianity, displayed intolerance equal to that of the heathen, to say the least. The charge of heresy was a ready instrument in destroying or preventing the publication of works alleged to be injurious to the faith. Writings continued to increase among the people, and church councils began the issuance of lists of prohibited books. The Council of Nicea condemned to the flames the works of Arius; the writings of Nestorius met the same fate at the Council of Ephesus; pagan works were prohibited at the Council of Carthage in 400 A. D.; in 494 a list of forbidden books was issued in a decree of a council at Rome; in the 13th century the works of Aristotle were condemned by the Romish church. These are a few of a vast number of similar instances.

With the acquisition of more convenient and cheaper materials for bookmaking prior to the 15th century, there was awakened a persistent demand and effort for liberty of the press, which grew stronger as the means for expressing thought in written

form became more and more available. But the contest was so unequal that an ecclesiastical or governmental censorship was quite effectual in whatever direction the wielders of that power elected to apply it. Not all of the books condemned at that time, however, or subsequently, would escape interdiction in the present day on the ground of their immoral or seditious character.

With the invention of printing and the resultant augmentation of book production, and later when the religious discussions of the Reformation caused a great demand for books, the struggle for liberty of the press became a definitely pronounced issue, never to be abandoned by the adherents of freedom. But none of the ruling powers would tolerate a free press, and censorial operations were carried on by both ecclesiastical and civil authorities in a more extensive form than ever before. Special directions were issued in 1515, by the Lateran Council, against printing books not previously approved.

The chief rigors which history records as against condemned books and their authors began with the Inquisition in the 16th century. In 1543, Caraffa issued an order that no book should be printed without leave from the Inquisition. In 1540, Charles V had published at Brussels a list of prohibited authors; a similar list was issued by the Inquisition at Venice in 1543, and the Court of Rome did likewise in 1558. The forbidden list issued through the Inquisition in 1557, by Pope Paul, included the works of the "heresiarchs"—Luther, Zwingli, Calvin, and others—no matter what the subjects; and, in 1564, Pius IV issued the first papal index of prohibited books. Milton's protest was against the appointment of clerical censors by the Lateran Council at Rome, in 1515. In Spain the power of the Inquisition under Fernando de Valdez, directed chiefly against Lutheranism, was no less effective in curtailing the liberty of the press than a similar power exercised in other Catholic countries. "The right of dictating what books should or should not be read was a consequence of the claims of the papacy over the consciences and morals of mankind, and the vitality of persecution has been preserved within the Romish church by the consistent exercise of such right." Among the earlier victims were Galileo, Copernicus, Bruno, Gibbon, Robertson, Bacon, Hallam, Milton, Locke, Whately, and John Stuart

Mill. The civil officers were not less severe than were ecclesiasts, each seeming to vie with the other in displaying a cruel, unbridled exercise of authority. By this long series of literary proscriptions, printing in continental Europe was practically confined at that time to Switzerland and Germany.

During the same period the book-producers in Great Britain were little, if any, better off than their compeers upon the continent. Under the war against books instituted by Henry VIII in 1526, anti-popery books were destroyed as heretical, and their authors received extreme punishment; in 1535, by the precipitate change of attitude on the part of that king, books and authors favoring popery came under an equally severe ban. Others, too, suffered. Several translations of the Bible were suppressed, Tyndal's version being among those consigned to a public burning in 1527. A general burning of unlicensed books was ordered by the king in 1530. In 1546 Edward VI made a raid on missals and books of devotion. The Star Chamber in 1585 was as rigid as the Inquisition, and its barbarism against books and authors was continued as late as the mutilation of Dr. Alexander Leighton in 1628. In 1607 Dr. Cowell's law dictionary was burned by order of the House of Commons for assertions of divine right in favor of James I. In 1644 Puritans publicly burned the King's Book of Sports. After the Restoration, two of Milton's works were suppressed. Defoe's writings were burned in 1703, by order of Parliament. The last general official book-burning in Great Britain was in 1779. But in Britain and her colonies, as well as in continental Europe, the censorship still remained, rigid as ever, when the power which held it chose to make use thereof.

For centuries the authors and publishers of books had led in the struggle for the liberty of the press, and had made great headway, but the victory seemed still afar off. Another champion in the classification of the great agency of the press, the Newspaper, had come into existence; from the closing years of the 18th century it has held the leadership on the field of battle for human freedom of thought; and the triumph has been complete in almost every part of the earth.

From the 14th to the 18th centuries, pamphlets, etc., were freely resorted to for unrestrained expression among the people, because of the ease of their production, and the difficulty of cen-

soring press publications less pretentious than books in bulk and quality. In the 18th century, pamphlets became the popular form of literature; political writing was confined almost entirely to these; controversies religious and political were intense in most civilized countries. This form of literature retarded rather than aided the liberty of the press, since, because of its character, the censorship increased in severity, and had substantial reason therefor. Pamphlets became audacious, cruel, and dangerous; indeed, the inciting due to these publications in France produced the worst features of the Revolution of 1789 which culminated in the Reign of Terror.

Covering the same period, magazines also were a prolific form of general literature, upon political, religious, social, and financial subjects. Low-priced, in the latter part of the 18th and early part of the 19th century, they became especially unwholesome, and the struggle between these on the one side and the censorship, police and law officers on the other was especially sharp and disagreeable.

Newspapers, as such, came into existence in Germany near the close of the 15th century, but it was not until the 17th century that they grew to be an important factor in public life. There was a constant struggle, and many were suppressed for giving more news of current events than civil or ecclesiastical officers deemed advisable. The early order of newspaper development in various countries was practically as follows: Germany, Belgium, England, France, Sweden, Scotland, Denmark, the North American colonies (first at Boston, Massachusetts), Ireland, Italy, Spain, Norway, and later in other countries. The four oldest existing newspapers are the *Frankfurter Journal* (Germany since 1615), *Paris Gazette* (France, 1631), *Stockholm Post* (Sweden, 1643), and *London Gazette* (England, 1665).

(CONCLUSION IN NEXT NUMBER)

President Frank J. Hewlett, of the South African Mission, writes that all is well with the elders in sunny Africa. They are in splendid health and spirits. The Mutual in Kimberley is using the M. I. A. manual, "Science and the Gospel," and in Woodstock the organization is using the manual, "The Making of a Citizen." The members are enjoying their lessons to the fullest extent.

Insanity

BY ARTHUR L. BEELEY, OF THE BRIGHAM YOUNG UNIVERSITY

I—Conditions in Utah

It is a very difficult task to ascertain and state definitely the real cause for an insane person's condition, for two reasons. First, because the relatives of a patient, in a majority of cases, withhold valuable data, thinking that to state facts would result in social humiliation, while on the other hand, were it not for such "mock modesty," a more intelligent diagnosis and treatment of the case would often be the result. Second, because insanity is generally the result of several causes working together. For example, a man whose parents, grandparents, and great-grandparents have all been addicted to the prolific use of alcohol, will inherit from them a constitutional weakness, which in many cases is a mental weakness. Suppose he becomes a victim to the same vicious habit of his ancestors, this weakness will take advantage, as it were, of this new habit in him, so that the destructive effects, both mental and physical, of the drink habit, plus the inherited weakness, will shorten the period of normality and hasten the advent of abnormality or insanity. Suppose, however, the individual becomes a constant user of drugs or a deep indulger in some other intemperate habit, the influence of the inherited weakness will be just as great and pronounced along the line of such habit.

Imagine such a case as the one just described, of which there are thousands, the commitment would state the cause as "alcoholism," while as a matter of fact heredity would claim an equal, if not a greater, share of the cause.

Hence it is that out of a total of 2,002 male and female patients committed to the Utah State Mental Hospital, for a period of twenty-five years (from 1885-1910 inclusive), only in the case of 1,450, or 73%, has the supposed cause been stated, and in 552 cases, or 27%, the cause has been deemed so obscure as to be omitted.

The following is a table of causes assigned to the 1,450 cases committed during this period:

| NAME | Male | Female | Total | Per cent of total whose cause is stated | NAME | Male | Female | Total | Per cent of total whose cause is stated |
|--------------------------|------|--------|-------|---|--------------------------|------|--------|-------|---|
| Alcohol ----- | 79 | 10 | 89 | 6.13 | Mental Non-develop- | | | | |
| Apoplexy ----- | 4 | 1 | 5 | .34 | ment ----- | | 1 | 1 | .06 |
| Arrested Development .. | 2 | 6 | 8 | .55 | Meningitis ----- | 3 | 1 | 4 | .27 |
| Brain Trouble ----- | 15 | 8 | 23 | 1.58 | Neuresthenia ----- | 3 | 2 | 5 | .34 |
| Brutal Treatment ----- | | 1 | 1 | .06 | Nervousness ----- | | 4 | 4 | .27 |
| Chronic Mania ----- | | 1 | 1 | .06 | Natural Weakness of | | | | |
| Congenital ----- | 6 | 4 | 10 | .68 | Mind ----- | | 1 | 1 | .06 |
| Childbirth ----- | | 10 | 10 | .68 | Nymphomania ----- | | 1 | 1 | .03 |
| Climatic Conditions .. | 1 | 3 | 4 | .27 | Overwork ----- | 18 | 11 | 29 | 2.00 |
| Change of Life ----- | | 4 | 4 | .27 | Onanism ----- | 8 | 1 | 9 | .62 |
| Congenital Defective | | | | | Organic Disease of | | | | |
| Development ----- | | 2 | 2 | .13 | Heart ----- | 1 | | 1 | .06 |
| Disappointment in Love | 2 | 6 | 8 | .55 | Ovarian Trouble ----- | | 1 | 1 | .06 |
| Domestic Trouble ----- | 5 | 10 | 15 | 1.02 | Paresis ----- | 2 | 1 | 3 | .20 |
| Degenerative Cerebral | | | | | Pregnancy ----- | | 1 | 1 | .06 |
| Change ----- | | 1 | 1 | .06 | Persecution (supposed) | 1 | | 1 | .06 |
| Drugs ----- | 10 | 5 | 15 | 1.02 | Puerperium ----- | | 35 | 35 | 2.41 |
| Domestic Infelicity .. | 3 | 20 | 23 | 1.53 | Plumbism ----- | 3 | | 3 | .20 |
| Desertion (by husband) | | 1 | 1 | .06 | Paralysis ----- | 7 | 3 | 10 | .68 |
| Epilepsy ----- | 96 | 37 | 133 | 9.10 | Poison ----- | 2 | | 2 | .13 |
| Earthquake ----- | 3 | 1 | 4 | .27 | Privation ----- | 1 | 1 | 2 | .13 |
| Excitement ----- | | 1 | 1 | .06 | Pre-Natal Disturbance | 1 | | 1 | .06 |
| Exposure ----- | 5 | | 5 | .34 | Poverty ----- | | 5 | 5 | .34 |
| Fright ----- | 7 | 8 | 15 | 1.02 | Reading Novels ----- | | 1 | 1 | .06 |
| Feeble-mindedness ----- | 5 | 1 | 6 | .41 | Religion ----- | 23 | 24 | 47 | 3.24 |
| Fanaticism ----- | | 1 | 1 | .06 | Remorse ----- | 3 | 1 | 4 | .24 |
| Financial Trouble ----- | 17 | | 17 | 1.17 | Sedentary Life ----- | 1 | | 1 | .06 |
| Gravidity ----- | | 2 | 2 | .13 | Shock ----- | | 1 | 1 | .06 |
| Heredity ----- | 95 | 123 | 218 | 15.03 | Specific ----- | 1 | | 1 | .06 |
| Hypnotism ----- | | 3 | 3 | .20 | Sunstroke ----- | 13 | 1 | 14 | .96 |
| Heat (excessive) ----- | 1 | | 1 | .06 | Syphilis ----- | 30 | 6 | 36 | 2.48 |
| Hemiplegia ----- | | 1 | 1 | .06 | Senility and Debility .. | 55 | 32 | 87 | 6.00 |
| Intemperance ----- | 23 | 8 | 31 | 2.13 | Solitude ----- | 1 | | 1 | .06 |
| Insomnia ----- | 8 | 1 | 9 | .62 | Sepsis ----- | 1 | | 1 | .06 |
| Imprisonment ----- | 1 | | 1 | .06 | Studying Prize-fighting | 1 | | 1 | .06 |
| Injury ----- | 46 | 8 | 54 | 3.79 | Study ----- | | 1 | 1 | .06 |
| Illness ----- | 25 | 26 | 51 | 3.51 | Stroke of Lightning .. | 1 | | 1 | .06 |
| Infatuation ----- | 1 | | 1 | .06 | Tobacco ----- | 2 | | 2 | .13 |
| Isolation ----- | 6 | | 6 | .41 | Trouble ----- | 25 | 27 | 52 | 3.58 |
| Idioapathy ----- | 1 | | 1 | .06 | Traumatism ----- | 28 | 4 | 32 | 2.20 |
| Jealousy ----- | 2 | 1 | 3 | .20 | Self Abuse ----- | 3 | 1 | 4 | .27 |
| Loss of Kin ----- | 2 | 9 | 11 | .75 | Spiritualism ----- | 1 | 1 | 2 | .13 |
| Lead Poisoning ----- | 9 | | 9 | .62 | Urinary Trouble ----- | | 14 | 14 | .95 |
| Melancholia ----- | | 1 | 1 | .06 | Want of Employment .. | | 1 | 1 | .06 |
| Morbidity ----- | 2 | 1 | 3 | .20 | Worry ----- | 59 | 56 | 115 | 7.92 |
| Menstrual Disorder ----- | | 7 | 7 | .48 | | | | | |
| Menopause ----- | | 8 | 8 | .55 | | | | | |
| Masturbation ----- | 84 | 5 | 89 | 6.13 | | | | | |
| | | | | | Totals ----- | 864 | 586 | 1450 | 100.00 |

II—Causes of Insanity

The causes enumerated above may be comprehended under five general headings: Heredity, Alcohol and Other Poisons, Sex Immorality, Physical Diseases, and Mental Habits. I shall discuss them in the order named.

Heredity.—Heredity may be shown either in the lineal or collateral lines. It often acts by transformation, that is, the ancestral stock may show other mental disorders, such as epilepsy, inebriety, hysteria, and neuresthenia. In such cases there is a neurotic taint, and insanity is evolved upon this soil.

The exact relation of heredity to insanity is uncertain. There is a disagreement even among the most eminent authorities. Maudsley states that from one-fourth to one-half have the hereditary taint; Sankey states one-fifth. From a report made to the French government in 1861 it appeared that 530 out of 1,000 insane patients had a history of heredity.* As previously stated, exact figures are difficult to obtain because of the reticence or ignorance of the patients or their friends.

It is very significant to note from the above table that in the case of Utah, as far as is ascertainable, only 218 out of 1,450 cases, about one-sixth, have a history of heredity.

The fact that heredity plays such a prominent part in the causation of insanity should create a keen public conscience regarding marriage. Marriages, in which the immediate families of the prospective candidates exhibit signs of transmissible insanity or feeble-mindedness, ought not to be solemnized, without first consulting a competent physician.

Alcohol and Other Poisons.—Alcohol is a direct poison to the nervous system, and is an ever active cause of mental disease. It is a more prevalent cause in modern than in ancient times, because of the facility and cheapness with which distilled spirits are now made and placed upon the market. Alcohol causes acute and chronic insanities: as delirium tremens, chronic systematized insanity, and general paresis; it also contributes to the causation of idiocy, imbecility and epilepsy in the offspring. It is estimated that fully 30% of the men and 10% of the women admitted to state hospitals are suffering from conditions due directly or indirectly to alcohol.† Note that in Utah, however, only 6.13% of the cases were directly attributed to alcohol.

*James Hendrie Lloyd, M. D., *Practical Treatment*, Vol. III, p. 992.

†State Charities Aid Association, New York, pamphlet No. 121.

Other poisons such as opium, morphine, cocaine, chloral, which with other compounds are not infrequently found in patent medicines, often weaken the mental capacities and produce insanities.

Sex Immorality.—It is a lamentable fact that man is the only animal addicted to such vicious habits as are implied by the term “sex immorality.” Paresis, syphilis, masturbation, etc., are the invariable results of such habits. The kind of insanity popularly known as “softening of the brain,” scientifically called general paralysis or paresis, is the result of an earlier disease known as syphilis, and until the last few years was considered incurable by any means known to the medical profession. In a pamphlet issued by the State Charities Aid Association of New York, to which I have already referred, the number of paresis patients admitted to State Hospitals during the year 1910 was 600 men or 17% of all men admitted, and 263 women, or 8% of all women admitted.

Although one may become contagioned innocently, all such diseases are the result of immoral habits. Every man and boy should know that by yielding to sexual temptation he is exposing himself and future generations to the possibility of catching a disease, which may, and very often does, result, years after, in incurable insanity. Over the door of every immoral resort might truthfully be written, “Incurable Insanity May Be Contracted Here.”

Physical Diseases.—Many mental breakdowns are traced to the effects of other physical ailments. Typhoid fever, influenza, diphtheria, and some other diseases, often so poison the system that for some time after the disease has left, the regular functions of the body are interfered with. Consequently, a mental breakdown is sometimes a delayed result of such diseases. Epilepsy, tuberculosis, diseases of the arteries, heart, and kidneys are all causes of insanity. Injuries or wounds contribute to the causation of insanity, especially when associated with profound mental shock, as in the case of railroad accidents in which fright as well as physical injury is experienced.

The advance of medical science, the control of infectious diseases, the protection of life, temperate habits, sanitary homes and

workshops, portection of food, an abundance of fresh air, recreation, and exercise, are all forces which will help to prevent mental as well as physical diseases.

Mental Habits.—Mental habits are the most important causes of some forms of insanity. Shock, for instance, when intense, results in many cases in mental derangement. Closely allied with shock are emotional disturbances of all kinds, such as grief, fear, anxiety, disappointment, shame, and religious and political excitement.

The average individual little realizes the danger of brooding over slights, injuries, disappointments, and misfortunes, or of maintaining an unnatural attitude to his fellowmen, exhibited by unusual sensitiveness or suspicion. All these unwholesome and unnatural trains of thought may, if persisted in and unrelieved by healthful activities, result in insanity.

III—Prevention of Insanity

Much has been learned in recent years of the preventable nature of many of the causes of the insanities; but, unfortunately, mental disease is still too often regarded with the same fatalistic attitude with which tuberculosis was regarded a generation ago. The more careful study of cases, however, by scientific methods which became possible when the hospital idea began to replace mere custodial care in asylums, has shown the causes of many mental disorders, under some conditions, quite within the control of the medical profession. It has also been shown that a large number of cases of mental disorder result from the improper training in early life and from faulty adjustment to environment later.

In order that the work of prevention may be furthered, it will be necessary that the public be fully posted regarding the nature and causes of mental diseases, and that a new attitude towards these problems be created, so that the affliction of insanity may be accepted as a *disease* and not as a *disgrace*. Thus, the insane will be regarded as sick people, in need of sympathetic and intelligent treatment. This humane conception, when fully sensed by the public mind, will, in turn, lead to the recognition of the fact that early treatment is essential to recovery in many cases, and that

such treatment should not be delayed through "unfounded prejudice against hospitals for the insane through the cruel and complicated legal procedure which so commonly precedes commitment."

IV—Some Statistics

The figures stated above will convey some idea of the prevalence of insanity, but I am afraid that the average individual does not realize that on the 1st of January, 1910, there were 187,454 insane persons in institutions in the United States. This number exceeds the combined enlisted strength of the United States Army, Navy, and Marine Corps; it exceeds the number of students who were enrolled in all the colleges and universities in this country in 1910; it is more than half the total population of the State of Utah.

The insane population of the United States is increasing at the rate of about 6,000 a year. This means that there are about 200,000 insane persons confined today in our hospitals, asylums, and places of detention. About 30,000 new cases of mental disease enter our public and private hospitals for the insane each year, and the re-admission of those who have had previous attacks of mental disorder brings the total number of commitments to 50,000 annually.

The question might present itself at this juncture whether or not insanity is increasing. It is true that the number of insane in institutions has increased more than twice as fast as the population of the United States, but there are facts which explain this without granting an increased prevalence of insanity. "The average expectation of life in 1789 was 35.5 years. In 1910 it was 45.4 years." It has been ascertained that 61% of all first admissions to hospitals are more than 35.5 years old. This means that more people live to the age periods in which mental diseases most frequently arise, and this, of course, would lead to a much greater number of insane in institutions in proportion to the population than was the case several generations ago.

The cost of caring for the insane represents a sum which is amazing. The average annual cost of maintenance in institutions for the insane in the United States is about \$175 per patient—a

conservative estimate; making a total cost, during 1910, for those in institutions, \$32,804,500. As it is estimated that the cost of the Panama Canal will be \$325,201,000, and the time for its entire completion about ten years, it is seen that the annual cost of caring for the insane is greater than the annual cost of construction of the Panama Canal. The latter sum is so great that it was deemed wise to distribute it over several generations by the issuance of bonds; whereas, the cost of caring for the insane in institutions is an annual expense, paid from the current revenues of the States. The amount expended in 1910 for the care of the insane, in institutions, exceeded the amount appropriated by Congress for the support of the Executive, Legislative, and Judicial departments of the federal Government.

We must not forget to add to this great sum, the economic loss to the country through the withdrawal from productive labor of so many people in the prime of life. "It has been ascertained that the average value to the community of an adult between the ages of 18 and 45 is \$700 a year." Upon this basis the economic loss to the country through insanity is over \$130,000,000 a year. Adding \$32,000,000, the cost of maintenance, we see that the annual cost of insanity to the United States is more than \$162,000,000, an amount equal to the entire value of wheat, corn, tobacco, dairy products and beef products now exported from the United States yearly.

It should be self-evident to every intelligent person that a cause of disability which results in such an enormous number of persons spending a considerable part of their lives in institutions, and in the necessity of appropriating so large a proportion of our resources for their care, is deserving more attention than it has yet received.

V—The National Committee for Mental Hygiene

In response to this need which has assumed a widespread belief that some national agency should be created to help protect the mental health of the public, to work for the prevention of nervous and mental disorders, and to help raise the standards of care and treatment of the insane throughout the United States, the National Committee for Mental Hygiene was founded in New York, in 1909.

Among the sixty illustrious men and women comprising the membership of this committee, we find such beacon-lights as Dr. Lewellys F. Barker, Jane Addams, James B. Angell, Arthur T. Hadley, Mrs. William James, David Starr Jordan, Harry Pratt Judson, Morris Loeb, Jacob A. Riis, and Dr. Henry P. Walcott.

The chief aims of the National Committee are "to serve as a clearing-house for the nation on the subject of mental health, the prevention of nervous and mental disorders; the care and treatment of the insane, and to serve as a co-ordinating agency for all state and local agencies interested in such problems."

The Committee accomplishes these aims by giving verbal and printed advice for those who desire information regarding the avoidable causes of mental disorder and the general principles of mental hygiene; by looking after the hitherto unprovided needs of the insane; by enlisting the support of philanthropists; by endeavoring to regulate the present cumbersome laws of commitment; by endeavoring to secure the best methods of treatment; by creating a public sentiment in our universities for the further intensive study of the preventable causes of insanity, and the wide publication of results; the relation of heredity to insanity, and the relation of crime and criminality to insanity; and by providing for the after care of patients in the critical period following their discharge from hospitals, in order that they might be helped to re-establish themselves in society.

With such a capable organization, having so magnificent a program, at the service of the American people, there is no reason why the people of Utah, together with the people of the other states, cannot be instrumental in minimizing the stupendousness of one of the most vital sociological problems of today—insanity.

PROVO, UTAH

Lines

A cloud of thoughts, as black as night, came thronging—
I said, "Be gone! not unto me belonging;
Hie to thy cave, mine inner peace thou'rt wronging!"

A flock of thoughts, like scattered light, came straying,
As calm, as free, as happy hearts a-Maying;
I called them home, and they are staying, staying.

LAI, OAHU, H. T.

MINNIE IVERSON.



LOOKING ACROSS THE BOSPHORUS

The Balkan War

BY HAMILTON GARDNER

On the deserts of Arabia, over twelve hundred years ago, there lived a camel driver—less ignorant, simple-minded, and superstitious than his fellows, but doubtless wholly unaware of the tremendous influence he was to exert on the subsequent history of man. Much meditation in the desert stillness gave him a decided religious turn of mind, and this, combined with an acquaintance with Jewish and Christian doctrines, impressed upon him the artificiality and shallowness of existing ecclesiastical institutions. So thoroughly was he imbued with this idea that he believed him-



BULGARIAN LABORERS

self in possession of prophetic powers and began teaching his acquaintances. The name of this camel driver was Mohammed, and he announced this creed—"There is no God but God, and Mohammed is his prophet."

From such a beginning has arisen El Islam, the Mohammedan religion. The followers of the desert prophet soon became known for their intense fanaticism and the jihad, or Holy War, was employed as the favorite method of proselyting. To a besieged city they delivered the ultimatum "Accept the Koran or the Scimitar." The new religion, aided by the masterly military tactics of Mohammed and his successors, spread with unbelievable rapidity. The peninsula of Arabia was soon overrun, and from there the cohorts of the

Crescent flowed triumphantly into Palestine, Asia Minor, and Africa. The conquest of Christian lands continued during the following centuries until southeastern Europe had been annexed and Spain subdued by the Moors. Even when the advance of

Moslem arms was checked, the work of conversion went on, until today El Islam outnumbers many of the great world religions.

Since the first advance of the new cult out of Arabia, there has existed a continuous conflict between the Crescent and the



All the photos by the author.

A BULGARIAN RAILWAY STATION

Cross. For centuries the Christians could not withstand the on-sweeping rush of the Moslems. But finally, in 1683, John Sobieski, a Polish prince, in aiding besieged Vienna, put the first effectual check upon the infidels. Subsequent history is a mere recital of the effort to drive the Mohammedans out of Europe, and the present war is a mere continuation of this policy.

This is borne out by a brief survey of the preceding conflicts. First the Moors were expelled from Spain, during the reign of Ferdinand and Isabella. During medieval times Hungary also succeeded in freeing herself, and somewhat later Roumania. The same thing is true of the Balkan countries. In 1878, Bulgaria finally was successful in severing herself from Ottoman rule, although a Turkish autonomy over that country still existed, and it was not until 1908 that the Bulgars proclaimed their absolute independence. The various titles of Ferdinand, the reigning monarch, show this. Coming from the German ducal house of Saxe-Coburg-Gotha, he has been called successively Prince, King and now Tsar. In 1804, the Serbs waged their first effective war for freedom, and from 1830 to 1879 they were under a Turkish autonomy. Since that time Servia has been an independent kingdom. Mon-



THE MOSQUE OF ST. SOPHIA
Built by the Christians prior to the
Turkish Conquest

tenegro has maintained a free position since the fourteenth century, and Greece since 1830.

The modern tendency of Christian nations is not only to free themselves from Ottoman rule, but to annex Ottoman territory as well. England's seizure of Egypt, Russia's encroachment upon Turkey from the north, France's occupation of Tripoli, and Italy's acquisition of Morrocco, prove this. The same cause lies behind the present war. The avarice of the Bulgars to possess all or part of that strip of land lying between their borders and Constantinople—called European Turkey—made them seek any pretext to begin hostilities. That pretext came in the reputed persecutions of Christians by Turks in Dalmatia and Albania, and upon this the Balkan allies made a religious appeal to their people. Other interests were also involved, notably those of the European powers, because of their extensive commercial, territorial and political ambitions in the near East. But fundamentally, it is the old conflict between the Cross and the Crescent.

Of an acquaintance with the belligerent nations through a personal visit, but little can be said here, and that only of the Balkan states. Bulgaria is by far the most important of the three and the real leader in the alliance. This country has a population of 4,085,000, of whom 23% are literate. Agriculture is the principal vocation, but only primitive methods are used. Although of Slavic origin, the Bulgars are noted for their thriftiness, industry and thoroughness—three striking characteristics of the Teutons. In Servia are 2,750,000 people, of whom only 17% are literate. The Serbs are more nearly Slavs than their Bulgarian cousins. Their nature is poetic, emotional, and unstable, and their history shows a marked lack of progress. In many parts of the country the *zadranga* system is still to be found. This is a communistic plan whose government is vested in a village father and village mother. Farming methods are of the most ancient type. Montenegro



A STREET IN CONSTANTINOPLE

is a little kingdom of 230,000, bordering on Servia. Only 13% of the Montenegrins can read or write. The people as a whole live in the mountains, and are not far removed from the savage stage. A desire for warfare is their most pronounced characteristic.

Preceded by a movement of centuries the present war is only a step in driving Mohammedan sovereignty out of Europe. If

their desire is not accomplished now, doubtless other conflicts will be incited, until finally the Turk will be compelled to remain in Asia. The Balkan states, as the seat of this and possible future wars, and as the power of European politics, can well be called the gunpowder keg of Europe.

UNIVERSITY OF UTAH



GREEK CATHOLIC CATHEDRAL IN SOPHIA

Christmastide

Trees all weird and ghostly in their robes of white ;
Myriads of crystals sparkling in the light ;
Contours strangely altered, angles knocked askew ;
Roads and paths and hedges covered up from view ;
Brooklet hardly breaking from its icy band ;
Winter white and hoary, ruling all the land.

Silver bells a-jingling on the frosty air ;
Human hearts a-tingling, in a world so fair ;
Violets quietly sleeping, underneath the snow ;
Springtime seedlets leaping, in their beds below ;
All the world rejoicing at the Savior's birth ;
God is in His heaven, and peace is on the earth !

LON J. HADDOCK.

Testimony Derived from the Balkan War

BY FERDINAND F. HINTZE, FORMER MISSIONARY TO TURKEY

There are two classes of testimonies concerning the truthfulness of latter-day revelations. One is individual, the other, general. The testimony I wish to speak of is of the latter kind.

General testimonies are derived from such sources as are plainly discernible to all who are enlightened by the spirit of truth from God. This spirit reveals the purposes and plans of God's dealing with man, and assures men that the word of God spoken by his holy prophets, ancient and modern, are true, are being fulfilled, or will surely be fulfilled. The Balkan War is such a one.

From a scriptural point of view, it is quite possible, to show that the Turkish power was ordained of God to do a great and mighty work to his honor and glory, even as were Pharaoh and Cyrus, and other historical characters. They were raised up to do a certain work for the benefit and advancement of God's mighty purposes, and when they passed away, left their histories as warnings and testimonies to future generations.

The writer, having spent many years among the various peoples inhabiting Turkey, is prepared to fully substantiate that the Ottoman Turks are at least no worse than the average other peoples inhabiting Turkey, in Europe, and Asia Minor. Whatever is done by the Turks is generally considered wrong, in any event, because they differ from us Christians in both religion and civil government; whatever outrages the Christians commit are, as a rule, minimized, or entirely hushed, because they are Christians, and because our sympathies are strongly Christian. But the Latter-day Saints should not be biased; our speakers and writers should not be so entirely blinded by religious prejudices, that they can not speak fairly of all of God's children.

Personally, I wish to bear testimony to the many virtues of the Turks. They are morally a clean people. They are sober, virtuous, and as a rule, very truthful, far beyond the measure of the Christians surrounding them or living in their midst. They are extremely pious, and are taught that they are God's chosen people, that they must be good, pure and upright, in order to gain the paradise of the righteous.

These are all good qualities. They have others that make them hated: one of these is their arrogant, despotic natures derived from their form of government, by which they arrogate to

themselves the right to plunder the wicked infidels who will not serve Allah, or God, in their fashion. Therefore, when they war, they believe that their fight is for Allah. They feel that anyone who raises his hand against them, raises it against their God and their religion. So, in their ignorant fanaticism, they do exactly as many other nations and peoples have done in times of war: they commit all manner of outrages and abominations in the heat of their murderous passions.

Having said this much of them as men, let us consider them for a moment as messengers of God, sent to do a special work for humanity in delivering them from the corrupting influences of a bogus and fallen theocracy,—a work which could not have been done only by a people such as they are.

Looking back into historical scripture, we find that the predictions concerning Ishmael were, that his hand should be against every man, and every man's hand against him, yet he should become a mighty nation, for he was of Abraham. These sons of the desert could never form a stable, united government until God raised up the Prophet Mohammed. He energetically cleansed the Arabian tribes of their worst crimes, for they had already become an idolatrous people. They robbed and plundered one another, oppressed their wives whom they married, and divorced and abused without hindrance. They married wives in unreasonable numbers, and overran almost all moral lines. Mohammed rectified all of these abuses, regulated their marriages, and gave them a sound central government. But even this did not last, because of the characteristic disposition of the people to disagree. So, in the course of time, God sent the Turks from across the Euphrates to conquer them, and in turn to be converted by Ishmael, and then to assume the reins of government to which they were especially adapted. After that the Turks became the battle ax of Mohammedanism, or Islamism. From that day to this, the Turks have been a perfect shield of protection to that branch of Abraham's seed, protecting them from being overrun and subdued by an idolatrous, adulterous, abominable, and bogus Christianity. This was one of their callings.

God also promised Abraham that his seed should possess the land of promise forever, and that the heathen should not rule in the land of Israel. This has been maintained, in that the children of Ishmael have succeeded the Jews in prolonged possession of that goodly land. They are there, and have been there for many generations; and Israel and Ishmael have not been dislodged, excepting temporarily, by other nations. But the Ishmaelites—Mohammedan Arabs—could not of themselves have formed a strong and lasting government to protect the holy land of God, hence he called the Turkomans, from beyond the Euphrates, to be its guardians. This is another of their callings.

But the Turks had a still greater, and far different task to perform, for which they have as yet received only very little credit. They were also called to confine a corrupted Christianity to Europe, thus giving form to the beast spoken of in holy writ as having seven heads and ten horns. Briefly explained, the conditions are about like this:

When the apostles of the Lord had been removed, and the church had drifted into dire and dark apostasy, the opposing factions, church history relates, would excommunicate one another, and banish those who could not gather numerical strength enough to maintain their pretensions. In those days, Asia Minor and Arabia, as also Egypt and North Africa, were overrun by the worst forms of pretending priests. These taught for the gospel their own imaginations and inventions, thus filling the land with a cloud of thought that was not Jewish, Christian nor Pagan. But they associated together in sin and idolatry under the Christian banner. At the proper time, God raised up the prophet Mohammed, as an Arabian prophet. He was of Abraham, through the seed of Ishmael. He was perhaps entitled to the spirit of prophecy, but not to the priesthood. He taught faith in the only true and living God, and regulated the Arabian tribes by law and order; and by the fervency of his religion, he cleared the land of all renegade apostolic preachers, and confined all religious sentiment among the Christians to such as could show material worthy of consideration. That left the seven main Catholic churches, or seven heads of the beast—the Roman, the Greek, the Ethiopian, the Syrian in Chaldea, the Maronites of Lebanon, and the Armenian. But that was not all. He not only cleared Asia Minor, Palestine, Egypt, and the northern coast of Africa, of renegades, but went on valiantly conquering until he had formed a perfect cordon, in crescent form, around Christian Europe. The Mohammedans ruled on the African side, from the straits of Gibraltar, on the west, through Caucasian Russia, on the northeast. They planted themselves on the Bosphorus, and compelled the Greeks and Armenians to be moral, by their strict social customs, wherein they kept the sexes apart until after marriage. They enforced temperance, and gave these people a home-rule government. And they were very generous to their subjects, so long as they could conquer distant nations and bring home their plunder which they called tribute. Thus for centuries did the Turks stem the tide of corruption coming out of Babylon, set upon the seven hills, until better social conditions could be brought about by the new light of God, sent to earth again. This was the final grand achievement of the Turks and the fulfilment of another of their callings.

The scriptures make it plain that this wonderful power should hold out until the latter times, and here is where the Latter-day Saints get new inspiration from the Balkan war.

When the Turkish onward march had been checked they naturally began to yield and recede until today we see them in their humiliating position, begging on their knees for peace. But they cannot have prolonged peace, because their mission is fulfilled. They came not to be converted, nor to improve the world by progressive laws, or industrial or commercial pursuits, but to hold things as they were, until the time of the end, when they will go back to the place whence they came. Their mission will be ended, and on their retreat they are now suffering a full measure, even running over, of atrocities and oppression at the hands of those whom they themselves have formerly oppressed.

The Turks who came last must be the first to go. When they are gone, the Arab will in time also yield, and that goodly and holy land, dedicated by the prophets of God to the use and benefit of the house of Israel, and sanctified by the blood of the Son of God, will be restored to its rightful owners who will be gathered out of all nations, and from the north countries, to possess the land forever and ever. That this long-looked for time is drawing near is what we conclude from the Balkan War.

Every step that the Turk is driven back is a step nearer the return of the Jews to the land of Judea. Every movement made toward the renovation of that land, which tends to drive away the filthy Bedouin, the fanatical Arab, and the oppressive Turk, is a movement that must increase the testimony of every faithful Latter-day Saint. It proves the divinity of Joseph Smith's mission, of the Bible, of the Book of Mormon, and of modern revelation. It proves to us that the end is near. It proves that the Jews will surely soon return to their land of promise. It proves a great many more things clustered about and connected with the gathering of Israel out of all lands to Zion and to Jerusalem.

In conclusion, the work of the Turks may be summarized as follows:

They assumed the leadership of Ishmael, and protected them from mixing with the outside world. They have protected the land of Palestine from being occupied except by the seed of Abraham, and thus have held it open for Jewish possession when the time of the Gentiles shall be fulfilled. They stopped the apostolic Christian churches from further spreading and multiplying, thereby giving them new life and better and more established forms. They practically surrounded Europe, and held it firmly until the time for the restoration of the Gospel and the keys of the gathering of the house of Israel to their promised lands; since which time they have gradually given way, permitting Gog and Magog to form and arrange their armies for their final slaughter, in the valley of Jehosaphat, near Jerusalem. The mission of the Turk is performed; his usefulness is nearly at an end. He has been released by the same power that sent him, and as he shall step out

of the Holy Land, the Jews shall step in. The Turk came unheralded; he will pass away, and be forgotten as a world power, but in his stead will arise the Church of Jesus Christ and the Kingdom of God. The Church of Christ will fill the earth with light and knowledge and salvation; the Kingdom of God will establish a reign of peace upon the whole earth.

HOLLIDAY, UTAH

What Have You Done?

I ponder, as the old year slips away
 To make room for the New Year with its smile,
 And ask myself, "What have you done, I pray,
 To better man—to make this life worth while?

"Have you each day some worthy action done?
 Do these twelve months make up your banner year?
 Did you uplift and help a fallen one,
 And fill his heart and soul with love and cheer?

"Have you some heavy-hearted soul made light,
 With tender word or kindly thought or deed?
 Have you upheld the truth and stood for right,
 Or in some honest heart sown gospel seed?

"Have you drawn nigh unto your God each day
 In fervent prayer, to seek His guiding hand?
 Or thanked Him for the gospel's glorious ray,
 And for His blessings to you in this land?

"Have you in humble prayer, shed tears of joy,
 And thanked Him for your mother kind and dear,
 And for His boundless mercies to you, boy?"
 Again I ask, Was this your banner year?

"Let not the coming year glide swiftly by
 Until you've done all this, and countless more.
 Echo the gospel message to the sky—
 Do good; be good; love truth; and sin deplore."

CLYDE CANDLAND EDMONDS.

PRESTON, ENGLAND



PLOWING THE VIRGIN SOIL

The Jewish Farm Colony at Clarion, Utah

BY RABBI CHARLES J. FREUND, TEMPLE B'NAI ISRAEL, SALT LAKE CITY

II.

In the American Jewish Year Book, for 1912-13, published by the Jewish Publication Society of America, occurs the following paragraph of interest to the people of Utah and vicinity:

"An experiment is being made in Sanpete county, on the Sevier river, Utah, by the Jewish Agricultural and Colonial Association, an organization of Jewish immigrants, largely residents of Philadelphia. The association purchased, in 1911, about six thousand acres of plateau land directly from the State of Utah. Under the leadership of Benjamin Brown and Joseph Miller, the latter a graduate of the National Farm School, fifteen pioneers took possession of this land, and during the fall and winter of 1911 broke up and planted fifteen hundred acres in wheat, oats and alfalfa. The plan calls for the settlement of one hundred and fifty families. The entire tract is to be cultivated on a co-operative basis, until the settlement is completed, when it will be parceled off into forty acres for each family. It is intended to bring over the first group of thirty families after the harvesting of the first crop."

The colony at Clarion is yet in the experimental stage. It has weathered the first year with a degree of encouraging success. Obstacles have been met and, due to indomitable perseverance, have been overcome. It is not to be presumed that you can lift a

vast body of city dwellers and, under the magic hand of farm school and agricultural college graduates, convert them into trained farmers. Perseverance, coupled with physical endurance, and also the will to conquer mother earth to the service of man, can accomplish wonders. And this is witnessed by the colony at Clarion.

On Sept. 11, 1911, twelve young men, led by Mr. Benjamin Brown, a graduate of the Pennsylvania Agricultural college, and Mr. Joseph Miller, a graduate of the National Farm school at Doylestown, Pa., arrived at Gunnison, Utah, and made their way thence in a southerly and westerly direction to a point about ten miles distant. Here they established their temporary camp, preparatory to settling on the land which had been purchased from the State of Utah. Members of the Jewish faith, all but one of their number born in foreign lands, aliens so-called, their first act was to plant an American flag in the soil, a mark of devotion and allegiance to the country of their adoption.

The twelve men were the advance guard of the Jewish Agricultural and Colonial association, whose members live mainly in New York, Philadelphia, and Baltimore. The land on which they settled was bought from the State of Utah under favorable terms. The idea of paternalism is foreign to the minds of those who sponsor the experiment. Though but moderately situated, these men ask favors and charity at the hand of no man. For they are self-respecting members of society. On the success of the Utah colony depends the promotion of other schemes to induce others to take up farming in the West.

Among the sponsors of the Utah colony, the National Farm school at Doylestown, Pa., is to be mentioned. The graduates of that institution are among the leaders of the colony, to instruct the members of the latest methods to get from the soil the most for energy expended. The National Farm school, organized by Dr. Joseph Krauskopf, of Philadelphia, has been in existence for nearly fifteen years:

"The National Farm school aims especially to afford agricultural training to young men who are not prepared to enter state agricultural colleges. Its course of study is outlined for young men of common school education. The institution is supported by private subscriptions from all parts of the country and by annual appropriations

from the state of Pennsylvania and from the Federation of Jewish Charities, of Philadelphia, and other cities. It is national and non-sectarian. Its course covers a period of four years; tuition, board, lodging, and clothing are free. Some of the graduates have made reputations for themselves as experts in various branches of agriculture, as instructors in agricultural colleges, and as managers of plantations in the South and of fruit farms in the West, and recently as leaders of the Clarion Colony, in Utah."

Beginning on Sept. 11, 1911, those twelve men set to work to reclaim the soil. Almost incredible is the story of their achievement. Previously they had been mechanics, sweat-shop workers, peddlers of produce. Now they were their own masters, parts of that vast army who are doing the great reclamation work of this



BENJ. BROWN AT WORK

great western country. They were not afraid to work, and to use the rather romantic expression of their zealous leader, Benjamin Brown, who cannot be sufficiently praised for his work, though his modesty forbids his accepting such praise, "they worked twenty-five hours a day." It was a novel experience for those dwellers of the city who found joy in their work, despite the hardships which they bore uncomplainingly. By the time early spring had arrived, these pioneers with others of their number who had arrived on "the land," had prepared fifteen hundred acres which were ready for seeding to wheat, oats and alfalfa. While the hours of daylight were utilized for the outdoor work, the night time was de-

voted to theoretical study under the guidance of their trained leaders. The rigors of the winter were borne without complaint, and the advent of spring was welcomed by these men who jubilated in the thought that they were their own masters.

For the purpose of this narrative, it may be permitted to recount a personal experience: on June 9, 1912, in company with our wide-awake and energetic governor, William Spry, and Mr. George T. Odell, I made a visit to the Colony. Arriving at the place where the camp had been established, we were greeted by the twenty-seven men, twelve women and thirty children. Aside from the "Welcome" sign which met our eyes, we were most forcefully struck by the sight of the flag of our country, planted in the ground, and which is also the flag of these erstwhile aliens. We mingle for a time among the people. A woman, the mother of a boy of twelve and a girl of six, approaches the Governor. Perhaps you imagine that she is going to ask for some favor. In this you are mistaken. She asks,—it is almost too good to believe it to be true,—for a school for her children. And we are shown the place already selected for a school house.

Mary Antin, in her now famed book,—*The Promised Land*,—the composition of one who had been an immigrant from the same country, Russia, from which many of these colonists come, tells of



HARVEST CELEBRATION, GOV. SPRY SPEAKING

her first day in America. The thirst for knowledge is unquenchable. She says:

"Education was free. That subject my father had written about repeatedly, as comprising his chief hope for us children, the essence of American opportunity, the treasure that no thief could touch, not even misfortune or poverty. It was the one thing he could promise us when he sent for us; surer, safer than bread or shelter. On our second day, I was thrilled with the realization of what this freedom of education meant. A little girl from across the alley came and offered to conduct us to the school. My father was out, but we five between us had a few words of English by this time. We knew the word school. We understood. This child, who had never seen us till yesterday, who could not pronounce our names, who was not much better dressed than we, was able to offer us the freedom of the schools of Boston. No application made, no questions asked, no examinations, ruling exclusions; no machinations, no fees. The doors stood open for every one of us. The smallest child could show the way."



A THRESHING OUTFIT

It is not to be wondered that with a thirst for knowledge such as was displayed by that Jewish mother, that the Russian Jew in time makes a good citizen. And as we look about us we see the waving fields of green and notice the pride of the colonists in the result of their work.

August 18, 1912, is a gala day at Clarion. The first annual harvest day celebration is being held. From all parts of the neighboring country people come to take part in the celebration. They rejoice with the pioneers that they are about to enjoy the results of a hard year's work. The outcome, due to certain local causes that were beyond their control, did not reach their fullest

expectations; but they do not despair, for they feel that they are congenially located. Their neighbors have on various occasions come to their assistance when needed. The celebration is a deserved tribute to undaunted zeal. Over one thousand people celebrate on this eventful day. It is the day of triumph for the Clarion Colony.

The celebration over, the colonists return to their work, feeling assured that success is theirs. What they need now to assure that success is the helping hand and sympathetic co-operation, for the other factors, zeal, work and energy they themselves are ready to supply.

SALT LAKE CITY, UTAH



LADY MISSIONARIES IN WESTERN STATES MISSION

Taken at Denver, Oct. 29, 1912.

Back row: Mary L. Edwards, Idaho Falls; Maud Kirkham, Lehi; Leona Zundel, West Portage; Mary Ella Condie, Springville. Second row: Mrs. George B. Taylor, Manti; Sarah M. Hansen, Richfield; Jane Hamilton, Murray; Frances Bird, Springville; Mabel Smith, Preston, Idaho; Phoebe J. Thomas, Pleasant View, Idaho; bottom, Mary E. Thomas, Idaho Falls; Dagmar Mollerup, Salt Lake; Mrs. John L. Herrick, Cora Hansen, Rexburg; Josephine Herrick, Pearl Christensen, Richfield, Utah.

Department of Vocation and Industry

BY B. H. ROBERTS

As a beginning in the doing of practical things in this department of M. I. A. Activities, it is suggested that a local, informal employment agency could be established in the larger towns and settlements where two or more associations are organized, or in a stake where the stake is compact. For the purpose of illustrating our suggestion, take a stake like Ensign, in Salt Lake City, comprising six wards. The six committeemen from these wards, together with the stake committeeman, could constitute a stake committee on employment. The local association committeeman, in each case, supposing, of course, that he had followed instructions given in this department, would be familiar with the lads and young men of his association, with their parentage, home life, habits, aptitudes, what they can do, character, etc. And now, on the other hand, if these committeemen are alert always, and interested in their work, it would not be difficult for them, especially if to constant individual alertness they should hold occasional consultations with each other and with the stake committeeman—it would not be difficult, I say, to make themselves acquainted with and list local cases of employment to be had, and to make recommendations of persons for such employment. If this were undertaken and followed up, it would not be long after the announcement that such a plan, to direct employment, was made, until those wanting to secure reliable and efficient help in offices or work shops, or other employments, would be securing such help through the simple agency here proposed, and our organization would be doing a mutual service for those who are seeking employment and want to make a start in industrial life, and for those who are seeking efficient young men and boys in their industries and business.

What is here said in relation to these first steps in the way of appointing employment agencies in compact stakes, can be made to work equally well in any of the larger settlements divided into two or more wards, where, of course, there would be an equal number of associations; and the employment could extend to rural occupations on farms and gardens, and stock ranches, as well as to work shops, counting houses and general business. What say the chairmen of the associations and of the stakes? Shall we try it? Remember, if we do not start, there will be no arriving.

[Those interested in this department should read the discourse published in this number on "Achievements of the Y. M. M. I. A.," by Elder Roberts.—EDITORS.]

Editor's Table

The Slaying of Gunnison—An Ancient Slander as to the Cause Revived in an Otherwise Excellent Book

From the book publishing house of G. P. Putnam's Sons there has just come a volume that is meant to be truthfully written and is intended to throw strong, new light upon the explorations conducted coincident with the opening of the era of settlement in the Far West. The book is a biography of Edward Fitzgerald Beale, published apparently at the instigation of his son, and written by Stephen Bonsal.

In the spirit which prompted this late effort to honor Beale, all Utahns will heartily join. He is not entirely unknown in this region, where tales of his once-famous camel corps, which was disbanded in the wilds of New Mexico, are still to be heard. Beale's dream of solving the problem of transcontinental transportation by camel caravans was coincident with dreams of a relay-route for balloons, and dreams of all-water routes up the Missouri and down the Colorado and the Columbia, the nature of whose headwaters were then but slightly understood. But unlike the other dreams that of Beale went at least so far as the achievement of at least one trip from coast to coast with camels, and gave our own intermountain country a substantial basis for its oft repeated legend of droves of wild camels that travelers allege they have sighted in the wild country beyond the Grand Canyon.

As a trail-blazer, a fighter for the conquest of the Far West from the desert, Beale of course deserves much greater honor than has ever yet come to him, and will in the end have the story of his fight for his camel corps recorded alongside of Brigham Young's plan for relay-settlements to Los Angeles, and the Mormon Battalion's struggle to build a wagon road to the southwest coast.

But in spite of a hearty concurrence with the main purpose and the general accuracy of this new volume concerning General Beale, there is one statement in the book against which it is neces-

sary to enter a decided protest. The statement is apparently made on the sole authority of Stephen Bonsal, the author, since no document accompanies it, and there is no citing of any other authority on which Bonsal could have relied. Indeed, the narrative of General Beale, which leads up to the assertion here complained of, seems entirely to contradict it, and leaves one wondering why Bonsal dared to go so far afield from the obvious deductions of his text.

On page 171 of the volume is published a letter from the famous Senator Thomas H. Benton, of Missouri, congratulating Beale upon his safe passage through southern Utah, then infested by the warring Ute Indian, Walker. "You have established yourself with the country," wrote Benton to Beale, after hearing of his exploits in Utah, "the more so because of the massacre of Gunnison's party by the same tribe that was so hospitable to you."

To this reference the author of the volume appended a footnote in which he makes a grave charge against the Pioneers of these Utah valleys. Here it is:

"Referring to the fate of the exploring and surveying expedition under command of Lieut. John M. Gunnison, U. S. A., Gunnison and seven of his men were murdered by a band of 'Mormons' and Indians, near Sevier Lake, Utah, Oct. 26, 1853."

Other passages in Mr. Bonsal's book make it hardly a surprise that he should insert the footnote as he did. A little earlier in his volume he told of the splendid courage of General Phil Kearney in rushing west during the Mexican war *with the only troops ready to go*, a whole season ahead of commanders who had tried and dismally failed to recruit troops in other fields than that in which General Kearney worked. But he did not pay the simple tribute demanded by the facts, of acknowledging that these troops comprising Kearney's "Army of the West" were "Mormon" troops raised in the wilderness at the command of Brigham Young, at a moment when his loyalty to the Nation was put to the severe test of a demand that he furnish the fathers of the "Mormon" families, outcast from Nauvoo, for a National war.

Nor did Mr. Bonsal in any of his references to the Kearney operations in California, after his "Mormon" troops had achieved what has been officially designated in army general orders as "the

greatest march in the history of infantry," account to these troops in a way to disclose their identity or the circumstances of their enlistment.

In repeating the ancient slander that Lieutenant Gunnison met his death at the hands of the "Mormons," Mr. Bonsal, of course, dealt with a man whose name in the Far West is a household word, preserved in the name of a majestic island in the Great Salt Lake, and in the name of a city, a river, and a valley, near the scene of his tragic death.

Gunnison, as we all well know, is fully entitled to honor as one of the first Salt Lakers. Witness this experience which he had within the waters of our own great lake as he records it in his diary: he was out in a boat—probably the first boat, larger than a canoe, that was ever upon the surface of the lake. Captain Stansbury, his chief, with whom he was surveying the lake, missed him at night when one of those terrific lake gales, with which all our amateur mariners are now fully familiar, came raging up out of the northwest. Stansbury lit signal fires for Gunnison, but the lieutenant failed to come in. Next morning he arrived—like most of our storm-tossed sailorfolk of these days—"covered with salt from head to foot"—to quote from Stansbury's narrative—"and wet, hungry, and thoroughly exhausted."

"Our skiff dragged into three inches of water," wrote Gunnison, in recording the story of the lake's first shipwreck, "and the spray dashed over the boat in showers; the rain and hail came down in torrents and soon all hands were drenched to the skin. We curled up in the boat's bottom to spend the night under a bit of torn sail. Nearly frozen to death, we hailed the first streaks of day and jumped cheerfully into the icy mud, pushed our boat a couple of miles from where the storm had driven it until the water was deep enough to float her, and in two hours found ourselves once more in camp where Captain Stansbury anxiously awaited us with dry clothes and a hot breakfast."

That was a sample of many incidents that acclimated Lieut. Gunnison to life as it is experienced in the intermountain country. The yarn that the "Mormons" who made him welcome, who accepted the aid of his associates in an assault upon Indian fortifications at Provo, who received from his pen many tributes in the eastern press, afterwards turned upon him and murdered him,

was one of a sort with scores of others originating among unscrupulous enemies of our pioneers at a similar period.

But Mr. Bonsal should have been protected from it by the very narrative he was preparing for publication. Some day the entire story of the Far Western trails will be written. Then it will be shown that for twenty years before the pioneers came to these valleys, lone explorers had disastrous encounters with Indian brigands camped along the Spanish trading routes, and that massacres marked the course of every path through Utah, to an extent fully as great as in Colorado or Montana, or the valleys further eastward. Provo, indeed, takes its name from Etienne Provost, whose trading and trapping party was massacred there in 1825.

The Ute Chief Walker, whose braves slew Gunnison, was perhaps the worst of the Indian brigands between the Wasatch and the Sierras. He had gathered renegades from all tribes and had established them a decade before our pioneer era, along the old Spanish trail leading through southern Utah from Santa Fe to Monterey. And these brigand Indians were professional cut-throats and looters of exploring expeditions. Fremont found what is now known as the "Mormon Trail," from Utah to Los Angeles, an avenue of "bleaching skeletons," when he came that way from California, in 1844, and one of the things that Beale chiefly found to honor in his friend Kit Carson was the way Carson avenged murders committed by Walker's band among Fremont's party on this very trail, not so very far from where Gunnison eleven years later met his death.

Jedediah Smith, a trapper, who used the trail as early as 1827, left the arrow-pierced bodies of members of his party all the way westward from Utah Lake; and indeed, our Rio Virgin is said to be named from Thomas Virgin, one of Smith's men, who fell there in one of his frequent Indian encounters.

But Beale himself gives a stirring tribute to the way in which the "Mormons" met the conditions in which Gunnison became involved, and outlines better than could any evidence local to Utah the relations between the "Mormons" and those whom Bonsal charges with being their allies in the Gunnison massacre.

Beale while keeping his diary was coming westward from the Arkansas river valley into the settlements of southern Utah. While still east of the Green river he records that Indians began to

swarm into his camp, to demand presents and assume a threatening attitude. Beale's one hope, he records, was to get through their country swiftly and seek refuge in the "Mormon" outpost settlements, then stretching out southwestward along the trail leading from Salt Lake to San Bernardino.

As they came towards the "Mormon" settlements, Beale and his party heard rumors of the bad treatment they would receive. But a stern necessity drove them forward with cocked and loaded guns and constant friction with their ever-present Indian convoys. Harried and harassed they touched the "Mormon" settlements first at Paragoona in the valley of the Little Salt Lake.

Then,—to let the Beale narrative, as edited and annotated by Mr. Bonsal,—take up the story:

"We found that shortly before our arrival in the valley hostilities had broken out between Walkah, a Utah chief, and the 'Mormons,' and we found them in a state of great alarm and excitement in consequence of some of his recent acts."

An important thing to remember, in considering Beale's tributes to the "Mormons" and his pictures of the Indian situation, is that he was in the identical section where Gunnison was killed in the same year that the massacre took place, and indeed only a few weeks prior to its occurrence.

"We did not remain long in Paragoona," Beale continues, "for soon after our arrival the inhabitants, in obedience to a mandate from Brigham Young, commenced removing to the town of Parowan, as he considered it unsafe for them to remain in Paragoona. It was to us a strange sight to witness the alacrity with which these people obeyed an order which compelled them to destroy in an instant the fruits of two years' labor; and no time was lost in commencing the work of destruction. Their houses were demolished; and wagons were soon on the road to Parowan, loaded with their property.

"We left Paragoona in the afternoon, and rode to Parowan over an excellent wagon road, made and kept in repair and bridged in many places by the 'Mormons.' We passed, a mile at our left, a large grist and saw mill worked by water power.

"This ride to Parowan furnished a large contrast to our late journeyings through the wilderness. At all cross-roads were finger-posts and mile-stones measuring the distance.

"Parowan contains about one hundred houses built in a square and facing inwards. In their rear and outside of the town, are vegetable gardens, each dwelling having a lot running back about one hundred

yards. By an excellent system of irrigation, water is brought to the front and rear of each house, and through the center and outside boundary of each garden lot. The houses are ornamented in front with small flower gardens, and are fenced off from the square and are shaded with trees. The field covers about four hundred acres and was in a high state of cultivation, the wheat and corn being as fine as any that we had seen in the states; the people took a laudable pride in showing what they had accomplished in so short a time and against so many obstacles."

And then came in a brief picture of the "Mormon" policy toward the Indians, even then worthy of comment by the traveler, despite the cruel conditions under which it was being carried out:

"Most of the day was spent in having the animals shod," runs the diary for Aug. 3, "and in getting extra shoes to replace those lost in crossing the desert region. An American blacksmith, assisted by a couple of Pah-Utahs did this work, and we were surprised to see what skilful workmen the Utahs made. Most of the 'Mormon' families maintained one or more Utah children, who were treated with kindness and even tenderness; were taught to call their protectors 'father' and 'mother,' and instructed in the rudiments of education. The Indian children are not interdicted from intercourse with their people, who are allowed freely to enter the town; but the latter evince very little interest in their offspring."

And then comes a picture of "Walkah," the chief with whose braves the "Mormons," in spite of the evidence of this disinterested witness, are alleged by his biographer to have executed in a joint partnership a terrible massacre:

"The Utah chieftain who occasioned all this panic and excitement," says Beale, "is a man of great subtlety and indomitable energy. He is not a Utah by birth, but has acquired such an indomitable ascendancy over that tribe by his daring exploits that all the restless spirits and ambitious young warriors in it have joined his standard. Having an unlimited supply of fine horses, and being inured to every fatigue and privation, he keeps the territories of New Mexico and Utah, the provinces of Chihuahua and Sonora, and the southern portion of California, in constant alarm. His movements are so rapid and his plans so skilfully and secretly laid that he has never once failed in any enterprise, and has scarcely disappeared from one district before he is heard of in another. He frequently divides his men into two or more bands which, making their appearance at different points at the same time, each headed, it is given out, by the dreaded 'Walkah' in

person, has given him with the ignorant Mexicans the attribute of ubiquity. The principal object of his forays is to drive off horses and cattle, and among the Utahs we noticed horses with brands familiar to us in New Mexico and California.

"He has adopted the name Walker (corrupted to Walkah) on account of the close intimacy and friendship which in former days united him to Joe Walker, an old mountaineer, and the same who discovered Walker's pass, in the Sierras.

"The 'Mormons' were surprised at our having passed safely through Walker's territory, and they did not know to what they were to attribute our escape from destruction. They told us that the cattle tracks we had seen a few days previous were those of a portion of a large drove lifted by Walker, and that the mounted men we had noticed in the mountains on the evening of Aug. 1 were scouts sent out by him to watch our movements. They endeavored to dissuade us from prosecuting our journey, for they stated it was unsafe to travel even between the towns without an escort of from twenty-five to thirty men."

From the consideration of the Indian chieftain who was terrorizing the "Mormon" settlers, Beale turns to the settlers themselves. He says:

"The kind reception we received from the inhabitants of these settlements, during our short sojourn among them, strongly contrasted with what we had been led to anticipate from the reports of the Mexicans and Indians whom we had met on the road. We spent the evening of our arrival in Parowan at the house of Col. [George A.] Smith, who was in command of this portion of the territory, and was organizing a military force for its protection. He related to us the origin of these southern settlements, the many difficulties and hardships they had to contend with, and gave us much interesting information concerning the geography of the surrounding country."

The government party left Parowan and its "Mormon" hosts at twilight on the evening of Aug. 3, 1853. After that, in the diary which Mr. Bonsal edited, there were many references to desert hardships on the way to San Bernardino, but only one more reference to a "Mormon." Here it is as recorded under the date of Aug. 13:

"In the afternoon we reached Aqua Escarbada, where we expected to have to dig for water; but the ground had been so deeply excavated that a running spring had been reached. Shortly after reaching this place we found on the roadside the remains of an American, with

the mark of a rifle ball in his skull. From papers which were scattered around we ascertained that he was a 'Mormon' on an exploring expedition, and his buckskin garments not having been wet by the rain, proved that he had been killed this season."

And thus the references to the "Mormon" country and the "Mormon" people terminate—except for Senator Benton's remark about the "tribe" of Indians that killed Gunnison, and Bonsal's gratuitously inserted note that the massacre was the work of "a band of 'Mormons' and Indians."

The purpose here is far from purporting seriously to discuss evidence as to the quality of Bonsal's absurd statement. The unanimous and fully recorded testimony of everybody who could have known the slightest thing about the sad massacre, including the mute testimony of a "Mormon" guide who perished with Gunnison, and the formal reports to Congress of officers of his military escort who escaped, have removed that question from the field of legitimate controversy. The only open question concerns Mr. Bonsal himself and the sources from which he gained the hardihood to write such a footnote into the midst of such a text as that left him to edit. The people of the Intermountain West are a little fatigued at the slanders in which many facts of their early history have been clouded; will Mr. Bonsal wish to maintain his assertion, in the face of the records easily available to him?

Sunday Baseball

A short time ago, while attending a stake conference, I was requested to state, through the ERA, my position on the question of Sunday baseball. The brother making the request said that he had been informed that I had publicly advocated the playing of baseball on Sunday. I am opposed to Sunday baseball, and have been so from my boyhood days. When a young man, I was passionately fond of the game, but today am happy in contemplating the fact that, much as I loved to play it, I never played a game on Sunday. I am grateful to know that I also persuaded more than one young man from playing on Sundays.

Not only am I opposed to Sunday baseball, but I am de-

cidedly and emphatically in favor of a Sunday law which will not only prevent the playing of baseball, but which will provide for the closing of theatres and other places of amusement. In my opinion, our legislators, from the date of Utah's admission into the Union, have neglected a very important duty to the public, and I hope such a law on this subject may be placed on our statute books when the next legislature shall meet.

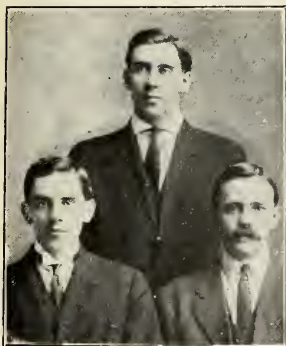
I never think of the quiet in the great city of London, on Sundays, and compare it with our own city, that I am not humiliated.

I once had the honor to be president of a large livery company. My compensation was the free use of the horses and carriages; but even with this opportunity, I am glad that I never indulged in a Sunday pleasure ride. I regret that any person ever should have given out the impression that I favored Sunday baseball.

HEBER J. GRANT.

Messages from the Missions

Elder J. C. Birrell and Earl Hales write from Mountain City, Tennessee, July 22: "We are laboring in Johnson county, and are meeting with good success in getting many small books and the Book of Mormon before the people. We have held a number of cottage and hall meetings and the people seem anxious to hear the principles of the gospel. The homes of the people are open to us at all times, and a good work can be done here."



Elder F. J. Fitzgerald, writing from St. Louis, Missouri, October 12, says: "We feel that prejudice is being removed, and that our flourishing branch organized here will soon be enlarged. Our organization consists of about eighty members, and we have many friends and investigators. Our evenings are spent in holding cottage meetings, also presenting principles of the gospel upon the street corners. We feel that the Lord is blessing us, and we desire to continue in the good work. Elders R. S. Dudley, Driggs, Idaho; F. J. Fitzgerald, Draper, Utah; William Bates, Basin, Idaho."

Elder Olaf Petersen, of Brigham City, kindly furinshes the ERA with a portrait of the home of the late Patriarch Peter Adolph Forsgren who was the first person to be baptized and to join the Church in Sweden. Patriarch Forsgren embraced the gospel on the 28th of July, 1850, which was his birthday. The portrait is of his home in



Gefle, Sweden. Elder Elias P. Forsgren, his youngest son, is at present laboring in his father's home town. The tree shown above the house was planted by Patriarch Forsgren about the time he became a member of the Church, now sixty-two years ago. Elders shown by the house are: C. O. Johnson, W. E. Malmstrom, and Elias P. Forsgren. On enquiry only two old ladies in the town remember the name of Forsgren, and they were not personally acquainted with Patriarch Forsgren.

Eber J. Tenney, writing from Chula Vista, Calif., calls attention to the instruction given by Joseph Smith the Prophèt for the benefit of humanity, and which is spoken of by the Savior: "Follow the spirits that leadeth to do good." "I desire to do justly, to walk humbly, and to partake of this spirit. If all would follow this rule what a glorious world we would have! This spirit is a glorious guide to the better world. Every man, with Isaiah, should say: 'Set thine house in order,' and this having been done, peace will be established. Every man should start with his own family and set them in order with love and kindness, and yet with a firm determination to have them do right. This being done, the great and glorious day shall be brought about, and all men will love each other and respect each other's rights, and every lover of truth and Christianity will do

all he can to put down evil. When I heard that Colonel Roosevelt was shot, it occurred to me that this injunction, more than ever, was needed: Every lover of truth and Christianity should do all he can to put down cowardly evil."

The Hamburg Choir is pronounced among the best, if not the best, in the French-German mission. Personally, Elder Calvin S. Smith thinks it the best in the European mission. He writes: "Elder Frank W. Asper was the leader at the time this portrait was taken, but being called to another field, Frankfurt, the choir is now under the direction of Elder Harold C. Goodwin. It has been under the direction of a number of Salt Lake's leading musicians; for example, Harold C. Kimball, Spencer Clawson, and Squire Coop, and the leaders following



have kept the organization progressing until it has arrived at its present splendid status. We have a regular music evening at which the choir is the big feature. At our last musical our hall was completely filled, there being two hundred and fifty people sitting, and thirty-two standing, so you can obtain an idea of the practical utility of a good choir. We have seen many choirs in the ERA, and we would like to have the best choir in the French and German mission represented in our magazine."

Elder Alexander B. Wilkins, writing from Ottawa, Kansas, October 26, says: "In this district we have many friends who always become converts, who are pleased to see the elders, and eager to hear their message. We have baptized twenty-three in the past four months, and organized a Sunday School at Bellevue, which is in

a flourishing condition. The elders are striving diligently to preach the gospel among their friends. In this, the East Kansas, conference we have ten elders who are vigorous in their efforts to preach the



gospel, and who enjoy the spirit of their calling: William V. Lay, Escalante; John Denney, Union, Utah; John I. Grant, Chesterfield, Idaho; C. P. Humphreys, Willmot, Utah; Wesley Moore, Rigby, Idaho; Ross I. Gillespie, Tooele; front row: George E. Andrews, Draper; President A. D. Livingston, Manti; D. G. Marshall, Lyman, Wyoming; A. B. Wilkins, Kimberley, Idaho."



Elder H. O. Thomas, writing from Red Wing, Minn., October 19, says: "Company B, Minnesota conference, Northern States mission, report that the people in their district are beginning to realize that the elders have an important mission to perform, and an important message to deliver. We are prospering and are frequently entertained without charge. Our report for August shows that we have disposed of 36 Books of Mormon, 290 other small books, 2,580 tracts; that we visited 1,391 families, and held 39 meetings. Elders, left to right, top row: Albert Stevens, Sanford, Colo.; D. F. Bone, Layton, Utah; front, J. E. Zollinger, College, Utah; H. O. Thomas, Troutdale, Oregon."

Elder S. H. Brinton, writing from Kirkland, Michigan, September 30, says: "Our company has spent a very enjoyable and profitable summer in northern Michigan. The people were very hospitable, and gave us the use of their school houses and public buildings. The gospel, as preached by the Latter-day Saints, is almost new in that section, and much interest was manifested in what we told them about the plan of salvation. Our company left Grand Rapids June 17, and



arrived at Houghton Lake, July 23, where we met Company B, held a mid-summer conference on Pioneer Day, and enjoyed some recreation before continuing north. The country is just changing from a lumbering district to farming, and in some sections the farms are from fifteen to twenty miles apart. Elders, left to right, standing: W. J. Myers, Riverton; I. Sander, Ogden, conference president; S. H. Brinton, Holliday; A. C. Cluff, Pima, Arizona; sitting: O. G. McKinley, Sugar City, Idaho; P. M. Porter, Franklin, Idaho; B. M. Thompson, Hyrum, Utah; H. T. Willis, Snowflake, Arizona."



Elders Joseph E. Wood of Holden, and Wiley S. Collett of Vernal, Utah, write from Chesterfield, England, September 28: "Our portrait herewith was taken after we came home from an afternoon's tracting. Our branch is large, and we find our wheels a great advantage. We are finding new friends, and the work of the Lord is progressing, in spite of all opposition. A local minister rents us our meeting place. Our Sunday evening meetings are well attended by the Saints. Progress is slow though steady, and we are gaining ground every day. The thinking people are becoming disgusted with the abuse heaped upon us without just cause."

Horace W. Woolley, Honolulu, T. H., writes:—"I realize the great value of the ERA, both as a book of reference and also as a book of general reading matter. It is always welcome at conference headquarters."

Priesthood Quorums' Table

Courses of Study for the Priesthood Quorums—1913.—High Priests and Elders—"The Kirtland Period of Church History," covering the time from January 1, 1834, to December 31, 1837. The years of this period are marked by very important foundational developments, including doctrinal and institutional growth, and spiritual progress; as well as by internal dissensions and apostasy, and sometimes apparent failure, but withal characterized by glorious triumph and the revelation of precious doctrines. The text book will be Volume 2 of "Church History." This book is divided into thirty-five chapters, and it is designed that each chapter shall serve as a lesson. The topic of the chapter, and the subdivisions of each chapter carefully printed in the text, will sufficiently serve as outlines for the classes without any further direction.

The high priests and elders will meet in separate classes, where this can be done, but the same text book will serve both. Large numbers of the text books are already in the hands of the Priesthood, but where it is not now found it should be purchased, for it is a valuable addition to every home library, and indispensable to those who would take part in the class work of High Priests and Elders for 1913. It may be ordered on the regular blank order which will be sent to bishops, for the Lesser Priesthood. Price \$1.50 postpaid. Orders for this book may be sent separately to the Deseret News Book Store, and the Deseret Sunday School Union Book Store, Salt Lake City, or in the regular order to the IMPROVEMENT ERA.

Priests.—"What the Priest should Know and Do." A text book written especially for the classes of 1913, which will be ready for delivery early in January. Price will be stated in the order blank. Two books will be recommended as supplemental reading, "The Strength of Being Clean," and one other, to be mentioned later by the Committee.

Teachers.—"Old Testament History," a specially prepared book for the ordained teachers, for 1913; price will be given in the order blank, which will be sent out soon as the book is printed. The book is written with a view to show that the gospel was given to the people of early dispensations. The "Pearl of Great Price" will be used as a supplementary book to elucidate historical points in the Old Testament.

Deacons.—"Experiences in the Lives of Early Church Leaders and Members," specially prepared for the deacons' classes of 1913. Prices will be found in the order blank, which will be sent to the bishops of wards as soon as the book is printed and the price known.

All these courses will be distributed through the office of the IMPROVEMENT ERA; address, 20-22 Bishop's Building, Salt Lake City, Utah.

Mutual Work

Suggestions to Ward Scout Leaders for Organizing the M. I. A. Scout Work.

BY THE COMMITTEE ON ATHLETICS

The text books may be obtained from The Deseret News and Deseret S. S. Union book stores.

The following twelve suggestive lessons are given for beginners and are intended to be followed for fifteen minutes after class work at each weekly meeting of Y. M. M. I. A. as far as time will permit.

Scout leaders, in order to arouse and continue the interest and enthusiasm of the boys should keep in mind the seasons of the year, taking hikes when opportunity will permit, and in applying lessons to so adapt them to stories of the birds, the flowers, seed time and harvest, etc., that throughout all the activities valuable lessons of practical utility may be shown while the boys are getting recreation.

LESSON 1

Talk on general Scout work; such as, object; what will be taken up; kind of organization. (See ERA for March, 1912.) Notify boys to be ready for the election at next meeting, also to bring a piece of rope about eight feet long to practice knot tying.

* LESSON 2

Organization and election. Let the boys divide into groups of eight, and elect their officers. If you have only ten or twelve boys have one patrol.

Knot Tying; overhand, figure of eight, square knot, weaver's knot. (See *Hand Book for Boys*, page 48.)

LESSON 3

Drill—Preliminary. (See ERA for January, 1913, and U. S. *Infantry Drill Regulations* for 1911.) We use drill for discipline in obedience, for moving from place to place in order, and for acquiring the habit of correct carriage. Guard against overdoing it. For the first few times drill as a whole, without patrol distinction. Notify each boy to bring a bandage for the next meeting. This can be made at home, or purchased. (See *First Aid Book*, pages 27 and 28.)

LESSON 4

Bandaging. If possible have a doctor or a nurse come and give a short talk on the uses of a bandage, and give a demonstration of how to put on two or three different kinds of bandages; and then have the boys do it. Review drill, and add one or two commands. Before next bandaging lesson, the Scout leader should learn two more kinds of bandages in case he will have to give the lesson.

LESSON 5

Talk on Flag. (See *Hand Book for Boys*, page 330), National song. Learn one verse. If you can't sing it with spirit, recite it. Flag salute. See drill instructions.

LESSON 6

Bandaging. Review the work on bandaging, and add two more. Game, (*H. B. for Boys*, page 291.)

LESSON 7

Study of body (*First Aid Book*, pages 1 to 5). Don't be too technical. Make it as practical as possible. Keep the idea before the boys that they are preparing to do first aid work. Setting up exercises (*H. B.*, page 220). These exercises are used to give the boy a change as well as for physical development.

LESSON 8

First Aid, (*H. B.*, pages 255, 258). Review of drill, song, and flag salute.

LESSON 9

Knot-tying. Two half hitches, Becket hitch, Fisherman's bend, Fisherman's knot, Fimber hitch, Garrick bend. Bandaging.

LESSON 10

Study of body (*First Aid*, pages 5 to 7). Review. Games (*H. B.*, 291). Drill.

LESSON 11

Requirements of a Scout (See ERA for March, 1912, or Manual for 1912-13). Something good every day (*H. B.*, page 10).

LESSON 12

Study of direction, stars, compass (*H. B.*, pages 52 and 81). Tell how scouts and pioneers blazed the trail. If the sky is clear take the boys out and show them some of the prominent stars and star groups.

DEFINITIONS

COLUMN.—A formation in which the elements are placed one behind another.

ELEMENT.—One of the similar parts of a larger unit, as a file, a patrol, troop, battalion, etc.

FILE.—One or two men, according to whether the formation is in single rank or double rank. If in single rank, one man is a file; if in double rank, two men constitute one file, the file being composed of the man in the front rank, known as the file leader, and the man in the rear rank immediately behind him. In double rank formations where the rear rank may have no one behind a file leader, the file is known as a blank file.

FLANK.—The right or left element of a command in line or column.

FRONT.—The space in width occupied by a command. The term is also used to denote the direction in which the elements of a command face.

GUIDE.—An officer or man upon whom a command or element thereof regulates its march or upon whom, as a base, a formation is regulated.

HEAD.—The leading element of a column.

LINE.—A formation in which the different elements are abreast of each other.

RANK.—A line of men abreast of each other, as front rank or rear rank of a formation in double rank.

CLOSE FORMATION.—A formation in which the elements are placed with normal intervals or distances between them.

OPEN FORMATION.—A formation in which the elements are placed at intervals or distances greater than in close formation.

PATROL.—The smallest unit of organization. A patrol consists of a captain, an assistant captain and six scouts.

TROOP.—A unit consisting of two or more patrols from the same ward under the direction of a scout leader.

BATTALION.—A unit consisting of two or more troops from the same stake under the direction of a stake scout leader. A provisional battalion is a unit composed of two or more troops without regard to their geographical location.

ATHLETIC AND BOY SCOUT DIRECTOR.—The highest officer in command in the M. I. A. Scouts.

GENERAL RULES

TO FORM THE PATROL.—The scout leader directs: **FORM THE PATROLS.** The patrol captain indicates to the assistant captain, who is the guide, where the patrol is to form, and directs, **FALL IN.** The guide faces to the front, and the other members take positions on his left until there are three in line; and the other four fall in 40 inches in rear of the first three, in each case the tallest on the right, and the right rear rank man is directly behind the guide. The patrol captain then dresses the patrol to the right. The alignment being completed, the patrol captain directs: **COUNT OFF.** At this command, all turn their heads and eyes to the right; the right rear rank man calls One, the guide calls Two, the second man in the rear rank calls Three, the second man in the front rank calls Four, the next rear rank man calls Five and so on, all the men in the rear rank calling odd numbers and the men in the front rank calling even numbers. Each man as he calls off his number, turns his head and eyes to the front and stands at attention. When the last man has counted, the patrol captain takes his place as the fourth man in the front rank, No. 8.

POSITION OF ATTENTION

The position of attention, at which all scouts should stand at all times, whether at drill or not, and in which they should march when at drills and walk whenever they walk, is as follows:

HEELS on the same line and as near each other as the conformation of man permits.

FEET turned out equally and forming with each other an angle of about 45 degrees.

KNEES straight without stiffness.

BODY erect on the hips, inclined a little forward.

SHOULDERS square and falling equally.

ARMS and **HANDS** hanging naturally, backs of hands outward; little fingers opposite the seams of the trousers; elbows near the body.

HEAD erect and square to the front, chin slightly drawn in without constraint, eyes straight to the front.

It will be observed that the directions above begin at the heels and proceed upward in a manner easily learned. If this is called to the attention of scouts during instruction periods, they will more readily learn the position. They should be taught to draw in the abdomen and raise the chest by forcing the shoulders rearward and elevating the walls of the chest by muscular action, rather than by filling the lungs with air in a constrained effort. The position acquired, soon becomes habitual and is conducive to good health and a graceful carriage.

THE RESTS

At the command **FALL OUT**, the scouts may leave the ranks, but will remain in the immediate vicinity. At the command **FALL IN**, they will resume their former places at **ATTENTION**.

At the command **REST**, each man keeps one heel in place, but is not required to preserve silence or immobility.

At the command **AT EASE**, each man keeps one heel in place and preserves silence, but is not required to maintain immobility.

If marching, at the command **ROUTE ORDER**, the men keep their places in their patrols, but are not required to keep the cadence step nor silence. If marching, at the command **AT EASE**, the men keep their places in their patrols and maintain silence but are not required to maintain their cadence step.

Whether at halt or attention, the men resume the position of attention at the command: **PATROL ATTENTION**.

COMMANDS

The tone of command is animated, distinct, and of a loudness proportioned to the number of men under command. Preparatory commands are pronounced in an ascending tone of voice, but always in such a manner that the command of execution may be more energetic and elevated. Indifference in giving commands always leads to laxity in execution. The command of execution should be sharp, short, vigorous, and so animated that the men will instinctively respond instantly.

RIGHT FACE.—Raise slightly the left heel and right toe; face to the right, turning on the right heel, assisted by a slight pressure on the ball of the left foot; place the left foot by the side of the right. Left face is executed similarly on the left heel, aided by the ball of the right foot.

ABOUT FACE.—Raise slightly the left heel and right toe; face to the rear, turning to the right on the right heel and the ball of the left foot; replace the left foot beside the right. (Left about face is never executed.)

RIGHT HAND SALUTE.—Raise the right hand smartly till the tip of the fore finger touches the lower part of the headdress above the right eye, thumb and fingers extended and joined, palm to the left, forearm inclined at about 45 degrees, hand and wrists straight; at the same time look toward the person saluted. Scouts remain at the position of salute until their salute has been returned by the officer saluted or until he has passed six paces from the scout. Officers salute and immediately drop the hand to the side. Scouts salute with the hand farthest from the officer saluted. Officers always salute with the right hand unless it is engaged, when they salute with the left hand.

STEPS AND MARCHINGS

The length of the full step in quick time is 30 inches, measured heel to heel; and the cadence is 120 steps per minute. Small boys may not be able to make the full length step and for this reason in marching the smaller boys should be at the head of the column and the larger boys be required to conform their steps to those of the smaller ones. The cadence, however, is always maintained at the full rate.

Forward, MARCH.—At the command **Forward**, throw the weight of the body upon the right leg, left knee straight. The position of the body must not be allowed to shift. At the command **MARCH**, move the left leg smartly, but without jerk, straight forward 30 inches from the right, measuring from heel to heel, sole near the ground; throw the weight of the body forward and plant the foot without shock weight of the body resting upon it; next advance the right foot and plant it as above; continue the march. The arms hang naturally, the hands swinging about six inches to the front and three inches to the rear of the seam of the trousers. When necessary the instructor indicates the cadence by counting one, two, three, four the instant the left and right foot should be planted, counting one and three for the left foot.

For marching in double time—50 walking, 50 running.

PATROL (Troop, Battalion, etc.) HALT.—At the command **HALT**, given as either foot strikes the ground, advance and plant the other foot; place the foot in the rear by the side of the other.

Mark Time, MARCH.—Execute halt, except that the cadence is con-

tinued by alternately raising and planting each foot on a line with the other. The feet are raised about 4 inches from the ground and planted with the same energy as when advancing.

Half Step, MARCH.—Take steps of 15 inches.

Full Step, MARCH.—Resume the full step.

Right Step, MARCH.—Carry and plant the right foot 10 inches to the right; bring the left foot beside it and continue the movement in the cadence of quick time.

Backward, MARCH.—At the command MARCH, step back with the left foot 15 inches straight to the rear and so on, the feet alternating. At the command HALT, bring back the foot in front to the side of the one in rear.

Incline to the Right (or Left). The column moves to the right or left as indicated.

Close up. This is the command given when the column, for any reason, has become prolonged. Each man closes up to his proper place.

THE PATROL

Right, DRESS.—All turn their heads and eyes to the right and place themselves so that the rank is in a straight line; at the same time, the left hand is placed on the left hip, palm of the hand against the body and thumb to the front, the elbow to the left and just touching the right elbow of the man on the left. At the command FRONT, all resume the position of attention.

Forward, MARCH.—Each man marches to the front at the command MARCH, keeping abreast of the man next to him on his right; the front of the patrol a straight line.

Patrol Right Turn, MARCH.—The man on the right of the patrol marks time, turning to the right in marching; the man on the left flank takes the full step, marching on the arc of a quarter circle to the right; the men between the two flanks conform their steps to the pivot and the marching flank so as to keep the front of the patrol a straight line. When the turn to the right is completed, the scouts mark time until the command Full Step, MARCH, when all move to the front in quick time.

Patrol Left Turn, MARCH.—Executed same as above but to left.

Column Right MARCH.—The man on the right of the leading element marches with half step on the arc of a quarter circle whose diameter is 15 inches; the man on the left taking full step marches to the right on the arc of a quarter circle, the men between the pivot and the marching flank conforming their march to them and continuing the march in the new direction as soon as the turn has been completed without marking time. This command may be used for a column of files, two, four, troops or larger units.

Form Files.—At the command, FILES, being in column of twos, each rear rank man places himself behind his front rank man.

To Form Column of Twos.—At the command, Form twos, being in column of files, each rear rank man places himself abreast of his file leader on the same side as he was before files were formed.

The habitual formation in which the patrol will march will be a column of twos, formed by the captain causing his patrol to face to the right or left before giving the command, Forward, MARCH. He will habitually march as No. 8, unless his presence is required elsewhere to observe the march or give instructions.

When acting alone, the captain may give the command FOLLOW ME, when the patrol will conform to his movements, changing direction without further commands. When the captain is leading the patrol, the assistant captain will march in the rear, two of the patrol to observe the march and to recover any articles which may be dropped while marching. In following the captain after this command the members of the patrol will march at route order unless directed to march at ease.

Passing Events

Sir Thomas Lipton, the British sportsman, multi-millionaire, and merchant, visited Salt Lake City, December 1, and was entertained by Ex-Senator Thomas Kearns, at the Alta Club.

Carl A. Ek, a stone-cutter by trade, for ten years since its organization bishop of the Twenty-fifth ward, Salt Lake City, widely known as a great friend of children and the poor, died November 8, 1912. He was born in Skokloster, Sweden, June 10, 1845, joined the Church in 1871, and came to Utah in 1878. A widow and ten children survive him.

James W. Ure, a prominent business man, a pioneer of 1849, and a leading member of the Deseret Sunday School Union Board, died in Salt Lake City, December 10, 1912. He was born in England, October 21, 1847, and two years later came to Utah with his parents. He was a devoted Latter-day Saint, a conservative and able counselor, and a man of faith, works, and character.

Mary Pearce Ballantyne, widow of the late Richard Ballantyne, founder of the Sunday school among the Latter-day Saints, died at the home of her daughter, Jane B. Anderson, Salt Lake City, Nov. 26, 1912. She was born in London, England, Oct. 1, 1828, came to Utah in 1855, and was a faithful member of the Church. She is survived by six children, forty-eight grandchildren, and twenty-three great grandchildren.

The Utah Educational Association held its nineteenth session in Salt Lake City during the closing days of November. The attendance was larger than ever before. More than 3,000 teachers were in regular attendance. G. N. Child was unanimously chosen president of the organization. Many important school topics were discussed by leading educators.

Alma W. Richards, Utah's premier athlete, winner of the high jump at Stockholm and holder of the Olympic record in that event, left Tuesday, Dec. 3, for San Francisco, where he was to become a member of the American track team which sailed for Australia on December 11. Coach E. L. Roberts of the Brigham Young University, where Richards was developed, was to accompany him. They were expected to be gone two months.

David Eccles, financier, and founder of manufacturing and business enterprises in Utah, Oregon, Idaho, and Wyoming, fell suddenly in Salt Lake City, December 5, 1912, as he was returning up-

town from the railway station on South Temple street, at 9:15 p. m. He died fifteen minutes later in the emergency hospital at police headquarters. In his death the state of Utah lost one of its great and leading citizens. He was born at Paisley, Scotland, May 12, 1849, and was the second son of William Eccles, a woodturner, who was blind. David became very early a stay of the family. His father joined the Church, and the family emigrated to Utah, arriving in the fall of 1863. Here it was no easier to obtain a livelihood. The boys gathered wood which the father turned into implements which in turn they hauled about on a little hand sled to sell to the people of the settlement. David went to Oregon where he labored two years in lumber camps, then returned to Ogden, secured employment at the lumber mill of David James, as logger. He saved enough to buy a yoke of oxen, and engaged in the logging and wood chopping business for himself; and later bought a small interest in a mill in the Paradise hills, near Eden, in Ogden valley. In 1873 he purchased a mill in the mountains east of Huntsville, and expanding became interested in a small way in other lumber enterprises. With H. E. Gibson and W. T. VanNoy he opened a lumber yard in Ogden, and in 1880 bought out his partners. In 1889 he organized the Oregon Lumber company, and then slowly built railroads, invested in banks, sugar factories, street railways, coal companies, flouring and lumber mills, cattle and land companies, electric light and power organizations, and machine and implement companies, so that at his death he was president of seventeen great organizations, and had large interests in at least as many more, being counted worth at his death from ten to seventeen million dollars. He held a position in the Ogden city council from 1885 to 1887. He was made mayor of the city in 1887, filling the place with honor for two years. He married Bertha Jensen of Huntsville, in 1875; and ten years later, Ellen Stoddard, of Wellsville. The children of Bertha are twelve, and of Ellen, nine.



DAVID ECCLES

David Eccles was a very remarkable man. From poverty, without education, and alone, with neither help nor "pull," by strenuous work, thrift, good judgment, and persistent industry, he forged his way to

affluence. He helped scores of men, and all his brothers and sisters, to good opportunities by which they prospered. He provided a beautiful home and all the comforts of life for his aged parents. He gave thousands of people employment in the great enterprises which he founded. His fortune was freely invested at home in the development of industries and for the upbuilding of the commonwealths where he wrought. He did all this in less than forty years. But this was not all. He was a clean man, without bad habits. In financial matters he was close, but honest, but in big things liberal. He was the same when driving oxen as when he controlled millions. While not over-religious, he was true to the faith, and a firm believer in God and in his Son Jesus Christ, and in the mission of the Prophet Joseph Smith.

Peter Barton, pioneer of 1862, bishop of Kaysville for thirty years, a leading business man and one of the most beloved of men in Davis county, died in Salt Lake City November 28, 1912. He was born in Lancashire, England, March 21, 1845. He was the first missionary to England from Kaysville, filling a mission to that country in 1874-6, when he presided over the Sheffield conference. On his return he was chosen bishop. He did much to develop the country and at his death was interested in a number of leading business institutions in Kaysville.

Orson P. Arnold, a veteran of Utah's trying days, a prominent man of affairs, the pioneer street railway builder, and an Indian war veteran, died in Salt Lake City, November 22, 1912. He was born in Amboy, Oswego county, New York, Nov. 21, 1838; the family moved to Nauvoo in 1840, and to Utah in 1848. In 1858 Orson took part with Lot Smith in the Utah war, in which he was wounded. He became one of Brigham Young's confidants; and in 1866, during the Indian war, he went to the relief of the settlers in Sevier and Sanpete counties. He was brave, possessed an iron will, was prompt, energetic, patient and enduring, and faithful to the end.

The Union Pacific Merger, arranged in 1901, by which the Union Pacific acquired control of the Southern Pacific, was held to violate the Sherman anti-trust law, in an opinion announced by Justice Day of the United States Supreme court, Washington, December 2. In announcing the opinion, Justice Day said:

"This court reaches the decision that the Union Pacific and Southern Pacific systems, prior to the stock purchase, were competitors engaged in interstate commerce, acting independently as to a large amount of such carrying trade and that since the acquisition of the stock in question the dominating power of the Union Pacific has suppressed competition between the systems and has effected a combination in restraint of interstate commerce within the prohibitions of the act."

The control of the Central Pacific by the Union Pacific from Ogden to San Francisco, will be permitted, and this was the leading desire of Mr. Harriman in forming the merger.

The Balkan Situation was relieved by the conclusion of an armistice on December 3, which provided that representatives of the Balkan states and Turkey were to meet in London on December 13 to arrange terms of peace. Greece refused to sign the armistice, but participated in the conference. St. James Palace, the nominal residence of the English court, was selected as the place of meeting. It will be more than a peace-meeting for the Powers; it will involve considerable map-making, and it is hoped will result in the right settlement of the Balkan question, which has been a source of trouble to Europe so many years. The preliminaries were completed on Dec. 16, on which date a naval engagement was reported between the Greek and Turkish fleets between the Dardanelles and Imbros island. The actual negotiations began on the 17th. There is little hope that the conference will early terminate.

The Administration Building Corner-stone of the University of Utah was laid with appropriate ceremonies, October 23, 1912. The occasion marks a new period in the splendid history of the University of Utah. The new building will be one of the most beautiful college buildings in this country, and will complete the half-circle of buildings now in use. It will be the first really fine building in the inter-mountain country devoted to higher education. Governor Spry, W. W. Riter, chairman of the Board of Regents, President J. T. Kingsbury, and other officials took part in the ceremonies, the granite stone, 26x36x56 inches in dimensions, being placed in position by W. W. Riter.

The November Election in Utah shows that the three national parties were all well represented. Here are the figures for President, Congress, and Governor:

| <i>For President—</i> | | <i>Vote</i> | <i>Plurality</i> | <i>For Congress</i> | | <i>Vote</i> | <i>Plurality</i> |
|-----------------------|-------|-------------|------------------|---------------------|-------|-------------|------------------|
| Taft (R) | ..... | 36,726 | 6,309 | Thomas (D) | ..... | 30,504 | .... |
| Wilson (D) | ..... | 30,417 | .... | Love (P) | ..... | 19,390 | .... |
| Roosevelt (P) | ..... | 21,576 | .... | Larson (P) | ..... | 18,425 | .... |
| <i>For Congress—</i> | | | | <i>For Governor</i> | | | |
| Howell (R) | ..... | 37,004 | 6,500 | Spry (R) | ..... | 37,275 | 7,394 |
| T. Johnson (R) | ..... | 35,813 | 5,309 | Tolton (D) | ..... | 29,881 | .... |
| T. D. Johnson (D) | ..... | 30,475 | .... | Morris (P) | ..... | 20,428 | .... |

None of the eight proposed constitutional amendments were carried.

The Parcels Post law goes into effect January 1, 1913. Charges for postage will be by zones from the place of mailing. This is how the zone rates are arranged: the "home" zone includes all territory within its rectangular district and within adjacent rectangles for fifty miles in any direction. The zones change with the point of mailing. For parcels-post purposes the zone in which a package is mailed is the first zone. Postal delivery within the zone of mailing costs five cents for the first pound and three cents for each additional pound. The

second zone includes a radius of 150 miles in any direction from the point of starting, the third 300 miles, and so on up to the eighth zone, which includes all points more than 1,800 miles away. The rates increase proportionately for each zone until for the eighth it is twelve cents for each additional pound. The limit of weight is to be eleven pounds, and the maximum size seventy-two inches in length and girth combined. Distinctive parcels post stamps must be used on all fourth class matter, zone maps will be furnished to all postmasters and each package must bear the return card of the sender.

New Wards and Changes in Bishops, Etc., for the Month of November, 1912, as reported by the Presiding Bishop's office:

New Wards and Missions—Parley's ward, Granite stake, with Herbert Savage, bishop, and Arthur Gardiner, ward clerk; address Sugar Station, Utah. French Mission, Edgar Brossard, president; address 49 Rue du Faubourg du Temple, Paris, France.

New Bishops and Presidents—John F. Jones, Palisade ward, Rigby stake, to succeed Samuel C. Weeks, acting; address Twin P.O., Idaho. George H. Maughan, Topaz ward, Pocatello stake, to succeed Arthur M. Fullmer; address Dempsey, Idaho. R. Arthur Meeks, Thurber ward, Wayne stake, to succeed Geo. W. Sidwell; address Thurber, Wayne county, Utah. David T. Howell, Warm River ward, Yellowstone stake, to succeed George A. Hibbard; address Warm River, Idaho. W. Arthur Maxfield, P. E., Clawson ward, Emery stake, to succeed Wm. Hitchcock; address Clawson, *via* Ferron, Utah. Hyrum Lee, Bybee ward, Rigby stake, to succeed Erastus Walker; address Rigby R. D. No. 1, Idaho. David E. Shawcroft, Richfield ward, San Luis stake, to succeed Henry W. Valentine; address R. F. D. La Jara, Colorado. Simon Wm. Grotegute, Spanish Fork Fourth ward, Nebo stake, to succeed Abraham J. Hanson; address Spanish Fork, Utah. George Graham, Twenty-fifth ward, Pioneer stake, to succeed Carl A. Ek; address 467 Post street, Salt Lake City. H. G. Ivins, Japan mission, to succeed Elbert D. Thomas; address 81 Yakuoji-mae Machi, Ushigome, Ku, Tokyo, Japan. A. Theodore Johnson, Swedish mission, to succeed Andreas Peterson; address Svartens-gaten 3, Stockholm, Sweden.

Ward Clerks—Elisha Warner, Spanish Fork Second ward, Nebo stake, to succeed Wells Brockbank; address Spanish Fork, Utah. Wm. A. Peck, Bryce ward, St. Joseph stake, to succeed Wm. O. Tayler; address Bryce, Graham county, Arizona. Morgan Beck, Spanish Fork Third ward, Nebo stake, to succeed S. W. Robertson; address Spanish Fork, Utah. Maud Baker, Thurber ward, Wayne stake, to succeed Clara Sidwell; address Thurber, Utah. Louis R. Wells, Twentieth ward, Ensign stake, to succeed Levi W. Richards; address 176 G street, Salt Lake City. James Peterson, Thatcher ward, Bear River stake, to succeed H. B. Coles; address Tremonton R. D. No. 2, Utah. V. m. Moore Claydon, Layton ward, St. Joseph stake, to succeed Abraham J. Perkins, Box 191, Safford, Arizona. Nils P. Anderson, Logan Seventh ward, Cache stake, to succeed Fred Scholes; address care Logan Second-hand Store, Logan, Utah. Edwin J. Lewis, Annis ward, Rigby stake, to succeed C. W. Price; address Lorenzo R. D. No. 1, Idaho. John W. Shawcroft, Richfield ward, San Luis stake, to succeed Lewis E. Shawcroft; address La Jara, Colorado.

Changes in Addresses, Etc.—J. Wm. Forsberg, Thirty-third ward, Liberty stake, 436 South Twelfth East, Salt Lake City; S. E. Woolley, Hawaiian mission, Lai, Oahu, Territory of Hawaii. Fish Haven ward, clerk is Newell Booth, not Hewell Booth, as printed heretofore.

George Ivan Okerlund, who labored less than two months as a missionary in West Virginia, and who died in the field, of typhoid fever, was buried at Loa, Wayne county, October 20. He lived a pure and upright life, and was beloved by many friends. He was the second elder from Wayne stake to die in the field.

George B. Taylor, for eleven months a missionary in the Western States mission, died in a hospital in Denver, Nov. 14, 1912, from typhoid fever. He was true and faithful, and had labored chiefly in Pueblo.

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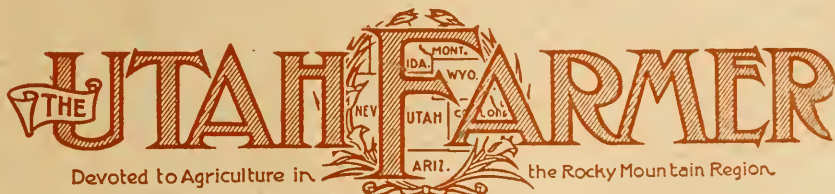
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